

# THE CHRISTIAN

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INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



Photo by Harold M. Lambert

Have We Lost Our Holler?  
Making Unity Real

S. S. Lappin  
William J. Nottingham

# CHURCH OR MUSEUM?

by Arnold Porter

# *A Faith to Live by*

THIS is not a museum it is the house of God" reads a small sign on the right just inside St. Anne's Portal of Notre-Dame of Paris.

It is a plaintive, understandable protest to the irreverent tourists who occasionally compete with the servers in their attempt to reach the altars during mass. But the sign is debatable, for while Notre-Dame may be a church for a few, it is a museum to the majority of those—French or foreign—who visit this site from which most of the roads of France are measured.

There are valid arguments for regarding it as a museum. When Viollet-le-Duc examined the foundation during its restoration the building was already eight centuries old and he then saw no reason why it should not stand at least another eight centuries.

The Rose Window (31 feet in diameter); the worm-eaten body of Canon Yver in stone; the grotesque portal statuary; the named bells (from Emmanuel, the deepest, to Nicholas, the highest); the place where the English King Henry VI and Napoleon were crowned; all this has the appearance of a museum.

To decide whether it is most a museum or church

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*Aronold Porter is a chaplain (Captain) in the United States Air Force. A Disciple, he is attached to headquarters, 7544th Support Group (USAFE).*

one must ask, "What religious meaning does this have *today*?" An indication may be found in the answer to a French greeting, "*Quoi de nouveau?*" (What is new?). The reply is usually, "*Rien*" (Nothing).

Newness, of course, is no guarantee of relevance, but neither is antiquity. Notre-Dame says a great deal about the past. Possibly it has less to say about the present. As a crystallization of medieval devotion it is surrounded with sentiment, tradition, magnificence, harmony, and a contemporary irrelevance. The last characteristic is the distinguishing feature between a church and a museum.

A church can endure irreverence but irrelevance transforms church or cathedral into a museum in spite of signs or claims.

Every church is constructed to meet the religious needs of its time. When the needs change the structure requires alterations. Whenever the church becomes content with preserving old answers to questions no longer asked it will have become a museum dedicated to the period which produced it.

Doesn't the smallest chapel which speaks to the present age have an immense grandeur? As an elderly pastor from a temporary logging town once reported at an Oregon Ministers' Convention: "We are just building a little chapel, but it will have a steeple. And, gentlemen, it will point in the same direction as Notre-Dame's!"



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# THE CHRISTIAN

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## A Promise

A shaft of golden sunshine

Thru the cooling drip of rain

Lighting the ragged edges

Of a storm cloud rent in twain.

In each life comes stormy weather;

Sorrow, tears and pain.

But the promise is tomorrow

There'll be sunshine after rain.

by **Abbiegail McMahan**

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MARCH 19, 1961

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'We have been long on outer signs  
but short on inner changes'

By S. S. LAPPIN

# Have We Lost Our H



ONE OF THE DELIGHTS of the editorial desk was a continuous correspondence with S. S. Lappin. Forty years ago I went from Salem to Bedford, Ind., to a Hi-Y Conference, and heard him preach on Sunday. In 1925 he gave my commencement address in the academy department of Johnson Bible College.

On his second honeymoon, he visited our home in Ohio. A personal letter from Royal J. Dye, recently, tells a beautiful story of this man's essential humility and desire to do what is right.

We had considerable correspondence about this article. The last letter I had was a final agreement on the "Holler" title. He thought it was much better than a previous suggestion. I agreed and I think the readers will. It is a fitting valedictory for the old soldier who left us December 29, 1960.—  
EDITOR

NEWSBOYS, with their papers, were starting out from the distribution center shouting the headlines. But one little chap stood crying in dismay. "What's the matter, kiddie boy?" asked a man passing.

"Wah, I've lost my holler," he said, sobbingly.

"Lost your holler? Why there it is, don't you see—that headline?"

"Yes, I see, but I can't read!" blubbered the boy. The man read it for him and he went, hotfoot and shoutingly, away.

When I read that I said, to myself, "Have we in America, and we, the Disciples of Christ, lost our holler? If we have it's no joke, we're sunk." Let's pause and do a little quiet thinking.

First, here in America, think of the one-time patriotic fire that burned in every breast, echos of Washington's farewell address and Lincoln's second inaugural.

Has America, "Liberty enlightening the World," subsided into a scramble for place, power and pelf? What about our prestige abroad and our patriotism at home?

But more particularly, what of this one-time crusading phalanx crying out for "Unity with Freedom," and the reunion of Protestant forces by return to apostolic simplicity? Have we lost our holler?

From the very first we were to be a "Bible people." Alexander Campbell, above and beyond any other of his day (and we might almost say of any day), taught people how to read the Bible. But what percentage of our boasted two millions know how today? To most it is still a book of confusing mysteries.

And it was Mr. Campbell who first pointed out the difference between faith and opinion and warned against "opinionism."

He declared that "unless this matter be better understood, it will fare with us as with Presbyterians, Methodists, Baptists and others. We shall be broken to pieces as well as they."

This was but to agree with Paul's admonition, "The man who is weak in faith, welcome him, but not for disputes over opinions." (Rom. 14:1.) But what happened to that imperative caution of Mr. Campbell? That is where the "Restoration movement" flew the track. One thought instrumental music should not be used in worship, *an opinion*. Another would not have food served under the roof of a meeting house, *an opinion*. Another would forbid choirs and choir robes, *an opinion*.

Women must not be heard in public, but must "ask their husbands at home," *an opinion*. Sunday schools are an innovation and must not be allowed, *an opinion*. Bible colleges and missionary societies are taboo—no Scriptural authority for them, *an opinion*. One puny upstart of a preacher-training school in Iowa would forbid the drinking of coffee. Then come the one-cuppers, the two-cuppers and the multi-cuppers. *Opinionism gone haywire!*

These contentionists are the brethren who are "weak in the faith" and we have countenanced them, recognized their petty idiosyncrasies, swallowed them whole indeed, hide, hair and toenails. That's what ails us! We have lost our holler by giving heed to factions that are weak in the faith "which cause divisions

# Holler ?

and offenses contrary to the doctrine"—the faith, that is—"which you have been taught" (Rom. 16:17).

Here, again, we have lost our holler, a thing to be repented of and wept over. How shamefully we have offended those weak in the faith by giving ear to their disputes over opinions!

The cancer of exclusivism is eating at our vitals. Time was when, let us reflect, say in the Missouri Christian Fellowship of another day, our acknowledged and well-qualified leaders, Longan, McGarvey, Everest, Garrison, Errett, Redford, could get together in brotherly fellowship, flex their theological muscles, display their oratorical gifts, then eat a good dinner together and go away happy.

Now we say "Oh, he's gone plumb off" or "He's UCMS" or "He's independent." Opinionism and exclusivism! And yet, as far back in antiquity as the patriarchs, Abraham said to Lot: "Let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are kinsmen." (Genesis 13:8.)

We were to be witnesses for conversion instead of the emotional, doings of a distant day. Even after Walter Scott gave his Scriptural and psychological formula we went off after "professional evangelism" that was never more than an organized campaign in behalf of moral restraint, however garnished with religious sentiment.

Witness the keyhole of it as sounded by its godfather, Sam

Jones, in his book "*Quit Your Meanness*." From this unhappy detour we gathered in a multitude of nominal church members who, doctrinally, scarcely know the right hand from the left. We, the witnessing disciples, like that Iowa farmer who ate the skin of the banana and threw away the rest, declaring " 'Twon't pay to raise 'em; too much cob"—we turned back from the sane and worthy thing we had, to dabble again with long-discarded revivalism.

Even as to Scriptural conversion, we seized upon the Walter Scott formula and built of it a sort of step-ladder system supposedly looking heavenward, hearing the first step, believing the second, repentance then, and (top step) baptism and remission of sins! That got our witnessing known as "head religion."

And baptism—what a travesty in dealing with that fit symbol of spiritual cleansing through repentance! I do not believe, and never have, that baptism is for the remission of sins. Now, you legalists, whet up your skinning knives of logic and your proof-text penalties. Why did we not observe that when God requires an inner change invisible to the world he appoints a visible sign as witness? For faith, there is the "good confession"; for repentance, baptism; for sonship, presence at the Lord's table; for the Spirit's indwelling, the "fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." (Gal. 5:22, 23.)

We have been long on outer signs but short on inner changes. Thus have we got ourselves tagged with "baptismal regeneration." But, with the teaching here suggested I have been able to take many a pedo-baptist down into the water, when the edict, "be dipped or be damned" had but driven them away.

The Disciples of Christ a witnessing people! In these several citations and others we have lost our holler. In neglect of intelligent Bible reading, in over-emphasis on immersion, in mut-

ing the meaning of the Communion, in failing to discern the vital truth of the Spirit's indwelling, in failing to add to our faith, "virtue, and virtue with knowledge, and knowledge with self-control," and the rest (2 Peter 1:5-11) and "go on to maturity" (Hebrews 6:1), we have lost our holler.

And, like the distressed newsboy, being unable to read, we falter and go round in circles at the dawn of an age when others are casting about in search of what we seem to have cast aside. That is the reason I am writing this. I have been preaching and writing like this for more than three-score years and ten and still have my holler.

A witnessing fellowship, eh? But if a congregation breaks away from the fellowship it has lost its holler. Should a group decided to do away with the communion it has lost its holler. Or should one resolve to ignore the Scriptural teaching on Christian baptism it has lost its holler. But also, some "weightier matters" of the law of Christ, "judgment, mercy and faith," unity in Christ and brotherly kindness as well, these, if we forget, we have ceased to witness in things vital, and, in effect have lost our holler.

Our Quaker "Friends," little as we have respected their quiet witnessing (and for that may God pardon us), have gone further in restoring things vital in all save "first principles" than have we. What was to have been a call to the "unity of the faith in bonds of the Spirit" stands forth before the world and among our Protestant neighbors in stark nakedness and unashamed, as an aggregation of unbrotherly wranglers over "stupid, senseless controversies" that do but "breed quarrels" (2 Tim. 2:23), utterly forgetful of the holy task that called us into being.

And woe is me! Am I, like Elijah under the juniper tree, or fleeing to some cave—am I the only one left? The Lord forbid. May there not be yet seven thousand in our Israel who have not lost their holler?

## Let's Work at Some Practical Ways We Can Seek Oneness in Christ

# MAKING UNITY

**T**HERE is something you can do about Christian unity. In fact, there are a lot of things that can be done.

Unity is not a utopia to day-dream about, but a basic reality of the Church. The time has come to give consistent expression to this fact in all our contacts with other Protestants, Orthodox, and Roman Catholics. If we really belong to that Church spoken of by Thomas Campbell, which is "essentially, intentionally, and constitutionally one," there will be signs of unity in everything we do.

Disciples should be actively involved in projects for Christian unity, because this is our special calling. Everyone is given different gifts, and I believe our gift as a people is to be concerned about the unity of the Church.

There are good historical reasons for this, dating back to County Armaugh and to the Ohio River Valley, as well as some sound theological thinking on the nature and mission of the Church.

We need never to be ashamed of our "plea" nor intimidated by widespread ecumenical interest of recent years. As Editor Short has written, "Christian unity is our business."

God has taught us humility, however, in raising up spokesmen for unity among other communions who have sometimes outdistanced us in advancing and understanding the cause of unity. One hears Reformed or Lutheran theologians who have the courage to say: "The Church can not really be the Church unless it is united."

*Mr. Nottingham is a fraternal worker for the French organization, CIMADE, which has headquarters in Paris and has a program for displaced persons and refugees. It is supported by the Disciples' Week of Compassion offering. The Council on Christian Unity is the sponsoring agency.*

### Cooperation in Service

One thing you can do is to continue cooperation in Christian service. Work among the poor of any community, among pre-delinquents, among migrant and minority groups are urgent opportunities for a united witness.

Another thing you can do is to stand by local, national, and world councils of churches. The services made available range from radio-TV evangelism to world-wide refugee relief. Not only must budgetary support be given, but leadership, lay participation, and moral support, as well.

In addition, you can take a greater interest in the Council on Christian Unity and study its materials, use its resources, and integrate its concerns fully into your church life. Ecumenical education for the whole congregation is a major preoccupation of the Council. It is a good sign that a full-time executive has been called in the person of George G. Beazley, Jr.

Imagination can also be used in the organization of discussion meetings, pulpit exchanges, joint studies of social questions, and other things with neighboring congregations. It is not a question of doing a lot of "extra" things for the sake of unity, but of doing what we do together for a more significant witness to Christ as Lord.

### Denominational Coexistence

We must go further than denominational coexistence, because it is not enough for churches to coexist peaceably or even to work together in harmony. This can be a greater "scandal" than division, itself.

The walls of separation prevent each church from being what it ought to be. When we take denominationalism for granted, we reject the New Testament conception of the Church of Jesus Christ. Perhaps we cannot get rid of the walls, but



## William J. Nottingham

# REAL

we can cut doors and windows. We can become profoundly aware of our neighbor in the Body of Christ. We can seek a blessing for him. We can commend him to the Master for greater fidelity and service.

We can make Christian unity part of our devotion, because it has a place in the prayers of a church. That's where it begins. The primary ecumenical experience is to pray "in the name of the Father, Son, and Holy Spirit." We can open our hearts before God for all who do so.

Prayer is essential to Christian unity, because it is the one thing God has given us through which Christians can express their unity universally at the present time. Even if divisions are so acute as to prevent us from praying together, there can be unity in our separate prayers of intercession for one another. This requires a spiritual purging and renewal far in excess of that required by co-operation. It puts the accent on humility and charity rather than on plans of re-organization. It takes into account the unity of the Church in its most painful and perplexing dimensions rather than its easiest.

Not only is this true, for example, between members of the Christian Churches and Roman Catholics, but between American Christians and those in Iron Curtain countries. A pastor who has vowed to stick it out in East Germany so that a Christian witness might continue at all costs, said to me, "After the war, you sent us packages of food and clothing. Now, we need your prayers."

A Chinese Christian I know of, pushed to his last spiritual refuge by Communist authorities, replies: "You kill me: I go to heaven." The unity of Christians in suffering, as in the victory which Christ has already attained, should manifest itself in every service of worship. We can be sure that they pray for us, for our spiritual discern-

ment and our fidelity to Christ.

So, you can ask congregations near you, especially the Orthodox, Episcopal, and Roman Catholic, to use these materials at the same time as your people, if not in a common service. A common litany, common Bible readings, common prayers, and the one theme of "Jesus Christ—Light of the World" could be a revolutionary experience in many communities.

There would be criticism. There might be rebuffs. There could be the voice of obscurantism speaking of "return" and that of the naive speaking of "unity in our time." There would be the danger of confusing Christian unity and political solidarity, as if Christians should present a united front to communism or Hollywood or what-have-you. But there would be a sharing of the good things of the spirit, too, a renewing of thoughtfulness among Christians, and an opening to the will of Christ for His Church.

This is a daring project for unity with the mark of God's mercy upon it and a message of reconciliation for a divided world.

## The Compassion of Jesus

Because the Son of God saw men tormented  
by sin and suffering and sorrow—  
He had compassion.

Because He saw men straying along false  
paths and none to guide them—  
He had compassion.

Because He saw men having great riches  
which they could not bear to give away  
that others would not hunger—  
He had compassion.

Because He saw men hating pain, yet ever  
making for themselves a world of pain—  
He had compassion.

Because He saw men doing evil with hand,  
heart and tongue, and often receiving  
the bitter fruits of sin, yet ever yielding  
to the flesh—  
He had compassion.

Because the Son of God saw men drowning  
in the brackish mire of sin and not  
knowing where to seek the sweet water  
of the Spirit—  
He had compassion.

With love He came to save them.

by Keith Cuffel



# Editorials

## That Bigness Problem Again

EARLY in our career as an editorial writer we asked the question, "Is Your Church too Big?" (*The Christian-Evangelist*, August 18, 1958). Our comments have not settled the matter for ourselves or for others. Granting that most of those who write on the subject have little interest in our opinions, there are various current thoughts that we wish to present.

The Roman Catholic church and European state churches, Protestant, Evangelical, Roman or Reformed, have expected 100 per cent conformity in baptism. Walking with a friend one day through the streets of the peasant village where he was the pastor, we asked, rather mischievously, what kind of evangelistic program he maintained. The reply was, as expected, "We have no evangelistic program. So far as I know, everyone in the village has been baptized unless someone was born today."

Our concern is with the Protestant churches, particularly in the United States. These are the churches which have evangelized an increasing percentage of the population since 1790 until more than 60 per cent of the people are church members. In that early day the figure was less than 10 per cent. Are 112,226,905 members too many? Is the church "too worldly"?

There is no denying that those of us in the churches are not as Christian as we ought to be. Perhaps we have come into the churches in such large numbers and so rapidly that we could not be properly indoctrinated and oriented. Lacking this spiritual depth we often concern ourselves only with the activity and organization of church life and congratulate one another on bigger and better statistics.

A fellow editor, J. Arthur Boorman, writes in his *Christian Outlook* from Montreal: "There is, indeed, something a little pathetic about those annual meetings of the churches these days, with their reports of 'significant advances,' 'notable achievements' and 'encouraging increases.' If any congregation had the nerve to report a year of 'dismal failure' the doubting Thomases would probably faint in amazement."

If the church is sent to evangelize a single person then her mission is to the *whole world*. There is no stopping. A little handful of "us good people" will never suffice. The church must grow. Smallness is no guarantee of purity in faith or perfection in living. The church at Corinth in the first century was probably small—but not so small that it could not divide into four contending parties. We must not make the mistake of feeling

that every weakness and failure in the church is due entirely to the unregenerate crowds that have taken membership.

There is a way. Convince the crowded Christian congregations that they have come to *give* rather than to *get* and they will become alive. Making the new member "feel at home" or congratulating one another on the wonderful things we have done will not move us. Dr. Gardner C. Taylor proposed a good solution in his recent farewell address as president of the Protestant Council of the City of New York. Religious News Service reported his remarks as follows:

The millions of Americans who are only nominally Christian will never be galvanized into active commitment by further coddling in the name of Christ. . . . They will respond to a way in which Christ offers tears and contempt, homelessness in the present order and which demands abandonment of primary concern for the praise of men and a willingness to lean on God.

Our brightest days can be ahead. We must discover again and assume anew our historic stance as "a peculiar people." We have become too afraid to be different, too afraid to be "called out."

No, the Church is not too big. There are still many millions not among its members. It is not big enough. But the Church is not going to grow much broader and certainly no deeper in spiritual values until it gives up "coddling." Brotherly love is a scriptural virtue but it must be the sort that arouses to action rather than lulls to sleep. A mutual admiration society which meets once a year to proclaim "notable achievements" will contribute little to Kingdom building.

Every decade is one of *decision*. The decade of the sixties will demand dedication, and no little digging. There are enough people in the churches to win the unreachable. There are not too many, for the task is great and not easy.

## THE SINGING MESSENGER

I watched the little brook today  
Go dancing to the sea—  
It knew it had a special song  
And sang it merrily;  
Between the snowdrifts on the banks  
It rushed with joy to sing  
The song of hope to all it met  
That soon it would be spring!

by Geo. L. Ehrman

"We see the church local  
and the church denominational  
but we do not yet perceive  
the Church holy, universal, apostolic"

## The Church Is His People

by Scott Simer

WHICH is "God's people" today? What group now is in solemn covenant with the Lord? Whom in our time is he leading through deadly wildernesses into new promised lands? Upon whom does he visit his chastening judgments and bestow his provident mercies? Whom now does he call "my chosen people"?

Many consider God's new testament to be only with the individual. "In the old days," it is said, "Israel, a nation, was God's chosen people, but now God has a covenant with individuals who believe in Christ."

Too much of our modern Christianity is solely individualist. This is the religion of "My heart is in the right place," "The Golden Rule is my only religion," "I can worship God under an elm tree in the forest," "I listen to Sunday sermons on my radio," "You don't have to go to church to be a Christian," and "I have my own relationship with God."

However it may be spelled out, this is the religion of "I." It is a religion which owns no brother, a religion which fragments the tissue of humanity. It is the religion atomistic and unreconciled, worshiping for its god a figment of the devil's imagination—not the Lord of the Kingdom of

Heaven, but only an idol of scattered, isolated individuals staring skyward.

An assembly of such individuals is not a church. It is a collection of marbles rolling loosely about in a cigar box; hard-boiled eggs that cannot be made into an omelet. Such church members may sit by other Christians in church, but they still are alone. They "worship" in the same sanctuary, but they do not worship together. They do not *love* one another, they do not *like* one another, they do not *know* one another, nor do they care to know one another.

Such individualist religion knows little of the God, the Christ, or the Church of the New Testament. For the God of the New Testament has a covenant with the new Israel, which is the Church (Galatians 6:16). The Christ of the New Testament is so intimately related to his Church that it is known as his bride (Ephesians 5:23, 32f); even more, it is regarded as the veritable living flesh of Christ on earth (1 Corinthians 12:27).

Jesus said concerning this fellowship of the Church that he himself would build it (Matthew 16:18), that the badge by which his disciples could be recognized would be the love they had for one another (John 13:35), that the blood he poured out in this

new covenant was to be for *many* for the forgiveness of sins (Matthew 26:28), and he said, "Fear not, little *flock*, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32, *italics* my own).

The Church is not to be disjointed or fractured; rather it is to be a family of faith (Galatians 6:10), and though the members be many and varied they still are an organic unity, members of one body in Christ and "individually members one of another" (Romans 12:4f). "What therefore God has joined together, let not man put asunder" (Matthew 19:6).

Thus the New Testament of God is not only with individuals as such, but also inseparably with a fellowship in Christ. To be in Christ is to be in his Church, and to be out of his Church is to be outside of Christ. The way of Christ, from the calling of his first disciples, was a fellowship in him.

A second widely prevalent notion is that God's social relationships are with nations rather than the Church.

Our religious questions deal first with "What does God want me to do?" and second, "What does God want my nation to do?" We seldom ask with seriousness or discrimination, "What does God want the Church to do?"

Mr. Simer is minister of First Christian Church, New Philadelphia, Ohio.

The Church to us is not a separate social entity with a way of life, a quality of spirit, a unique fellowship that is distinctively its own. Instead it is often regarded as a local hive of busy bees with the usual number of stings and drones.

Or it may be looked upon as a loose, haphazard, ineffectual organization for surface social contacts, a community center of religious busywork for those psychopathic enough to need it. Or it assumes the role of a spiritual service station for refueling the citizenry with a more sprightly morale. It becomes the religious backbone for "The American Way of Life," our stoutest bulwark against communism. We see the church local, and the church denominational, but we do not yet perceive the Church holy, universal, and apostolic.

We are far more national Christians than Church Christians. We follow fervently the particularistic policies of our respective governments. When there are strained political relations between the United States and Russia there are also strained ecclesiastical relations between the Church leaders of these nations. In case of war the body of Christ promptly dismembers itself into national segments and wages war.

So obsessive is this national loyalty that Christians not only slay the pagan, but take aim as well on other Christians. We have by example distorted the teaching of Jesus to say, "Render to Caesar what Caesar demands, and render to God whatever is left" (Matthew 22:21).

But Jesus addressed his fellowship of disciples; the apostles witnessed to the Church, and God commands his people. The city that is set upon a hill and cannot be hid is the Church (Matthew 5:14); the salt of the earth is the Church (Matthew 5:13), and the light of the world is the Church (Matthew 5:14).

But what if the light fails to be light and is darkness instead? How will men see? What if the

salt loses its saltiness? Jesus insisted that unsalty salt is to be discarded and trodden under foot by men (Matthew 5:13). And such has become the lot of the de-Christianized church, for it wields slight power today for capturing the attentions and allegiances of men. It fails to offer the new and radical wine of Christ to the affairs of the world. Its bugle has no certain sound, and it does not march to the distant beat of God's drum.

Yet the first call of the Church is to be united in its devotion to the God of the Lord Jesus Christ. And it is ever to be so united. As Jesus and God were united, so must Christ and his Church be, for he has warned us that until we are united by and in his Spirit, the world will not, cannot, believe in him (John 17:20f). In the face of the world's misery, sin, and wretchedness, the Church is to be wholly one, inviolably one, and, as Thomas Campbell expressed it, "essentially, intentionally, and constitutionally one."

God's scheme of redemption is on a world scale. His instrument

and weapon in this redemption is a social one, a bloc of humanity that is different, "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9).

The Church is to be a colony of heaven, governed and yielding allegiance to the sovereign law of heaven in the midst of an alien and untoward society.

The Church is to be the present, sacrificial, redeeming body of Christ, striding still among lost humanity carrying on the ministry of reconciliation that has been given it.

Increasingly and inevitably the challenge for the Church must be a rethinking of its position as the people of God, and with this restudy must come a new inner discipline and a chastening of the Holy Spirit to purify and refine us as he guides us into God's judging, redemptive, saving mission to the world.

God's first question in this and every era is not primarily what will individuals do, nor what will the nations do, but rather "What will my people do?" And his people is the Church.

## SONG OF HOPE

O day with glory bright,  
Shine on the world with love;  
For Jesus conquered death's dark night,  
And reigns supreme above.

He bore the guilt and shame  
That sinners might be free;  
And all who humbly take His name,  
And serve Him faithfully.

Then peace shall fill each heart,  
And joy abound each hour;  
His lasting strength He will impart  
To quell temptation's power.

His light shall be a guide,  
No wayward paths we'll roam;  
He leads where all His flock abide,  
In His eternal home.

by Clifford Thomas



**Joseph Hunter, Disciple,  
Hits "Red Scare Film"**

### NCC Warning on "Operation Abolition"

SYRACUSE, N. Y.—The National Council of Churches has cautioned local churches of its 34 constituent Protestant and Orthodox communions against showing a film called "Operation Abolition" without supplementary facts.

The warning was issued here at a meeting of the NCC's policy-making General Board, which said many congregations in the country are being pressured to exhibit the film, whose accuracy the board questioned.

The movie depicts student demonstrations protesting hearings of the House Committee on Un-American Activities in San Francisco last spring and contains a foreword by Chairman Francis E. Walter (D.-Pa.) implying the demonstrations were Communist-inspired.

NCC board members saw a special screening of the film and studied a 15,000-word compilation of published articles and eyewitness accounts of the demonstration, an investigation requested by the NCC Assembly when it met in December.

A strong stand against the "documentary" was taken by Joseph B. Hunter, a Disciple, who is executive secretary of the Arkansas Council of Churches. He was given support by the Little Rock Ministerial Association, but non-member ministers assailed Dr. Hunter's action.

Hunter described the motion picture as an inaccurate and misleading "Red scare film." He charged that the film does not represent the opinion of the FBI "as its promoters seem to present." Rep. Dale Alford, an Arkansas Democrat, suggested that Dr. Hunter be questioned by the House Un-American Activities Committee, for which the film was produced, because of the minister's criticism of the film.

Urging a "full and fair presentation of all available facts" by churches if they show the film, the NCC general board said that after its study of the evidence the following questions need answering:

"(1) What evidence admissible in a court of law links Communists and alleged Communists named in the film with the students leading



—RNS

**METHODIST BISHOP John Wesley Lord of Washington, D. C., vice-chairman of the National Council of Churches' General Board, delivers a report on the film "Operation Abolition" at the board's meeting here.**

or participating in the demonstration? (2) What were the actual incidents of violence and who were responsible for them? (3) What is the degree of responsibility of students, police, Communists and the House Committee in causing regrettable incidents recorded in the film? (4) What is the legal status of the film subpoenaed by the Committee and now being sold by a private profit-making firm? (5) Are there any errors of fact and interpretation included in the film as presently distributed? (6) What is the responsibility of the House Committee and the House of Representatives itself in respect to this film and the charges made in it against students and other citizens?"

### Unconstitutional Parochial School Aid Rejected

WASHINGTON, D. C.—Parochial and other private elementary and secondary schools are excluded specifically from a \$5.6 billion broad program of federal aid to education proposed by President Kennedy in a special message to Congress.

"In accordance with the clear prohibition of the constitution," the message declared, "no elementary or secondary school funds are allocated for constructing church schools or paying church school teachers' salaries."

The educational aid program, which the President earlier proposed in a general way before his more detailed message to Congress, has been assailed by Roman Catholic ec-

**Transportation for Parochial  
School Students Upheld**

### Supreme Court Ruling On the Bus Issue

WASHINGTON, D. C.—The United States Supreme Court has upheld the constitutionality of public school bus transportation for parochial school students.

In a 7 to 2 per curiam (by the court) order, the high tribunal declined to hear an appeal from a group of taxpayers of Newtown, Conn. The court declared that "the motion to dismiss is granted and the appeal is dismissed for want of a substantial federal question."

The Attorney General of Connecticut, in his successful motion for dismissal, argued:

"Children of various races, colors, and creeds board school buses in the morning in their own neighborhoods. We can assume that they are friendly and are well aware that they do not all profess the same religion, have the same complexion, or the same national backgrounds or customs. A few of the children alight at St. Rose's school; most go to public school. Can the innocent intermingling of our school children realistically be said to 'promote religious strife'?"

As to contentions that the public school transportation helps the Roman Catholic Church maintain and enforce its canon law, the ruling said: "Arguments based on canon law are beside the point. . . . The legislature is interested in getting the children safely and expeditiously to school so that the state may derive the benefit of an educated citizenry."

clesiastical leaders, including Francis Cardinal Spellman, Archbishop of New York, who stated that exclusion of parochial and private schools from the federal aid is "unfair" to pupils in those institutions.

Auxiliary Bishop Joseph F. Flannelly of New York, administrator of St. Patrick's Cathedral, said: "We insist the children in Catholic schools have just as much right as those in public schools."



# J. Irwin Miller, Disciple, Says The Church Must "Speak Out"

## Council Leader Urges Church Courage

SYRACUSE, N. Y.—The National Council of Churches' first layman president, a Disciple, defended the Council's right to voice its opinion on national and world issues in an address at a businessmen's luncheon held here during the two-day meeting of the NCC's policy-making General Board.

Answering what he called "formidable criticism" of the Council for "speaking out," J. Irwin Miller, Columbus, Ind., industrialist, said "the Church must accept the responsibility which goes with the right to be heard." He called for "a sense of national purpose" to face the problems of a politically and commercially competitive world.

The luncheon was attended by nearly 600 national clergymen and lay leaders and industrial and civic officials of the greater Syracuse area.

"It is true," Mr. Miller said, "that the voice of the Church—whether it comes from the pulpit or from denominations, or with the undeniable power of the National Council itself—comes from imperfect, fallible human mouths and can at times be wrong.

"But you and I have a great stake in the preservation of that voice. Whenever society has stilled the voice or whenever the Church itself has ceased to be vigilant and courageous to speak up and point the way, then the lot of every human being worsens, and all of us fall on evil days."

Mr. Miller said that "if Christ and his Church continue to remind us of the way and to call us to abandon fear, to take courage, and to lose ourselves in the needs of the times, then our nation may find in that voice the purpose for which we are seeking."

He contrasted the optimism in the business world with what he deplored as the tendency of Americans to sell the nation short, "judging by the editorials, articles and speeches which tell us we are losing the respect of the world."

Mr. Miller, who is president of the Cummins Diesel Engine Co., recalled that the market for his company's product increased rapidly when major competition began to appear. This signified in his opinion that concentrating on improvements of one's own product, instead of being preoccupied with fear of competitors, will produce profits and volume "in abundance where you have not foreseen them."

"We are beginning to fear not



—RNS  
J. IRWIN MILLER: "The voice of the Church" must be heard.

alone the Russians because of their political design around the world," he said, "but we are now beginning also to fear our most enterprising friends—the Japanese, Germans, English, Italians—for their expanding industries on the world market. In this fear we are very wrong. We need our friends to be strong, prosperous, aggressive, and able to support their own economy unaided."

## Shocking Crime Rate

WASHINGTON, D. C.—The year 1960 saw a "shocking" record set in the number of crimes committed in the United States, Director J. Edgar Hoover of the Federal Bureau of Investigation reported.

The number of crimes reported in cities over 25,000 population increased 12 per cent over the 1959 record, Mr. Hoover said; juvenile delinquency, which he termed "youth criminality" in the report, rose 7 per cent in large cities and 5 per cent in small cities and rural areas.

The crime increase over 1959 was 14 per cent in cities between 25,000 and 250,000 population, 11 per cent in cities 250,000 to one million, and 9 per cent in cities over one million.

Robberies increased 18 per cent, burglaries 15 per cent, larcenies 11 per cent, and auto thefts 7 per cent.

## Contraception Gets Council Endorsement

SYRACUSE, N. Y.—Use of artificial birth control methods for responsible family planning was approved overwhelmingly by the General Board of the National Council of Churches at a two-day meeting here.

The board, also opposed legal prohibitions against dissemination of birth control information and advocated U.S. government aid in extending such information, when requested, to any countries overseas experiencing "population pressures."

The board's pronouncement on "Responsible Parenthood" was approved by a vote of 83 to 0, with Orthodox delegates abstaining by advance agreement because their communions recognize sexual abstinence as the only method of limiting families.

The National Council represents 34 Protestant and Orthodox communions with a total membership of nearly 40 million persons. The birth control endorsement was the first such pronouncement by the National Council, although a number of its member bodies have voted approval in recent years.

Approval of the use of contraceptives is counter to the Roman Catholic stand, which holds that artificial birth control is intrinsically evil.

## Censorship Battle

HOLLYWOOD, CALIF.—A common front to fight censorship has been formed for the first time by the film, radio, TV and book industries.

These mass media joined forces on the suggestion of the motion picture field following a U.S. Supreme Court ruling that cities and states have the right to censor films before being shown to the general public.

The picture industry, which has been criticized by religious leaders for emphasizing sex and violence, is faced with censorship threats in a number of states and municipalities.

Joining in the combined censorship fight were the Motion Picture Association of America, National Association of Broadcasters, American Book Publishers Council and the Authors League.

When the Supreme Court gave its decision last January, Eric Johnston, head of the Motion Picture Association and the Association of Motion Picture Producers, said "no medium will be safe unless it joins in an unceasing crusade to enforce freedom."



## NEWS IN BRIEF

### PUERTO RICAN NEEDS

SAN JUAN, PUERTO RICO—Protestant Episcopal Missionary Bishop Albert E. Swift of Puerto Rico called on the denomination's clergy and laity to increase their missionary efforts throughout the island.

He said he had requested \$1,000,000 and 11 clergymen from the Church's National Council in the U.S. to further Episcopal work in Puerto Rico.

### COLLEGE INTEGRATION

HOUSTON—The Baptist Pastors' Conference of Houston, without a dissenting vote, passed a resolution calling for desegregation of all Southern Baptist colleges in Texas.

There are 10 undergraduate Southern Baptist colleges in Texas with a total of more than 10,000 students. Only Wayland College at Plainview admits Negroes. It has a student body of about 600.

### BAPTIST BOOK SALES

NASHVILLE—Southern Baptist publishing and book store sales in 1960 totaled \$25,246,672, it was reported at the annual meeting here of the denomination's Sunday School Board. This represented an increase of \$157,747 over 1959 sales.

### WEST POINT CHAPLAINS

WASHINGTON, D. C.—Religious activities at West Point would be placed under the Corps of Chaplains of the U.S. Army in a bill introduced by Sen. Warren C. Magnuson (D.-Wash.).

Some Protestant groups have endorsed proposals over the past ten years to discontinue civilian chaplains at West Point.

West Point is the only one of the nation's military academies where civilians serve as chaplains.

### PREJUDICE A CRIME?

HARRISBURG, PA.—Legislation aimed at racial and religious prejudice evidenced by "hate campaigns" and school discrimination has been introduced here.

"Inciting to hatred" of any racial or religious group, or of any individual because of his race or religion, would become a crime in Pennsylvania under a bill introduced by Sen. William V. Mullen (D.-Phila.).

### VICTORY FOR AMISH

WASHINGTON, D. C.—Members of the Old Order Amish Mennonites and other religious sects which oppose participation in the Social Security program on conscientious grounds will not be required to take out social security numbers or list them on their income tax returns.

All they need do is write "Religious Objector" through the space provided for a social security number, the Social Security Administration has decided.

This will not exempt the Amish from paying the "self-employment tax" which all farmers are required to pay, along with their April 15 income tax payment.

### CHURCH GAMBLING

HARRISBURG, PA.—A bill to legalize bingo for religious organizations was introduced in the state Senate by Sen. Thomas P. McCreech (D.-Phila.).

Most county district attorneys take no action at present against church bingo, which observers say is widespread despite a state law prohibiting gambling.

### CENTENNIAL COURSES

BROOKLYN, N. Y.—St. John's University, a Roman Catholic institution, will introduce a special Commemorative Program on the Civil War next summer in connection with the four-year centennial observance around the country of the North-South struggle.

The new program will be offered each summer over a four-year period with each presentation treating a different phase of the war and the Reconstruction.

### E & R GIVING HIGH

CLEVELAND, OHIO—Total giving by members of the Evangelical and Reformed Church in 1960 amounted to a record \$6,318,180—an increase of \$1,057,779 over the previous year, it was reported here by Dr. James E. Wagner of Philadelphia, the denomination's president.

Turning to the United Church of Christ, Dr. Wagner said the E & R Church is moving into the three-year-old denomination's life and work "with accelerated pace as all groups focus eye and preparations on the Third General Synod" to be held at Philadelphia, July 3-7.

### NAZARENE EVANGELISM

KANSAS CITY, Mo.—A four-month "Try Christ's Way" program (ending Feb. 1) brought 10,792 new members to the Church of the Nazarene, the denomination's international headquarters reported here.

These were among 92,831 persons who sought spiritual help at Nazarene altars during the personal and mass evangelistic effort, according to Dr. Edward Lawler, secretary of evangelism. He said the crusade began with a church-wide prayer and witnessing campaign in which 1,800,000 persons—or six times the denomination's membership—were contacted and invited to church.

### NEW ERA SEEN

CHICAGO—Inauguration of this country's first Roman Catholic President symbolizes the closing of an era of American Protestantism as a "national religion," according to a leading Protestant clergyman-editor here.

Dr. Martin E. Marty, an associate editor of *Christian Century*, writing in the undenominational weekly, said that January 20 marked the opening of a new phase of Protestantism as a "creative minority in a pluralistic society."

### SMALL COLLEGE LAUDED

DENVER, COLO.—Small church-related colleges will save American taxpayers about \$45 million in operating funds in 1961, Paul Zens, founder of the Council for the Advancement of Small Colleges, said here.

Mr. Zens, who was one of the representatives of 800 colleges at the 47th annual convention of the Association of American Colleges, said the 61-member colleges of his organization will effect this saving because students in the private schools pay between 40 and 60 per cent of the cost, compared to only about 11 to 20 per cent of the costs paid by those in tax-supported institutions.

### ALASKAN METHODISTS

BUCK HILL FALLS, PA.—Alaska is the fastest growing home missions area of The Methodist Church with the number of Methodists there increasing from 945 to 3,136, or 232 per cent, during the last decade, while the 49th state had a population growth of 74 per cent.

### NEGRO PRELATES

VATICAN CITY—A Vatican Radio broadcast said there are now 35 Negro members of the Roman Catholic hierarchy in 19 African countries. It said they include one cardinal, five archbishops, 18 resident bishops and 11 titular bishops.

# CREEK CROSSING

On the Stormy Night  
Both Katie and  
Her Father  
Experienced a  
Lesson in Maturity  
During Excitement  
And Near Tragedy



by Grace J. Woolhether

**I**T WAS moving day. Early that rainy morning, back when the Midwest was new country, Katie's father and two brothers trooped into the sod house and sat down to breakfast, wedged between packing boxes and barrels.

Katie, a gentle girl in her teens, refilled her father's cup, wondering wistfully if she would ever tell college classmates about life in this sod house set in the middle of rolling prairie, where the nearest neighbor was miles away. For Katie hoped to go to

college. She had confided in her mother and father and was overjoyed when they wholeheartedly agreed.

Shortly afterward, John, her father, returned from a farm sale with Lady and Dan, a fine young team, tied behind the buggy. He seemed proud of his purchase but loath to talk about the sale.

Later, Katie overheard her brother tell his father that one of the farm machines had broken down, and ask if he might borrow Mr. Bradley's. The answer was a harsh, "No!"

As the days passed, her father became moody and irritable, unlike the calm, mild man he had always been.

Then Tom Bradley put his farm up for sale and John bought it. Now, in spite of a near cloudburst, he was determined to take immediate possession.

Breakfast over, John and the boys went outside.

As they packed the dishes, Katie's mother said happily, "It will be nice to live in a frame house again."

They had not seen John enter. He picked up a box and grunted, "I hope so, Mary," strode out the door and closed it sharply.

"Why is Father so irritable?" Katie exclaimed.

"Moving is irritating business," sighed her mother.

But Katie wrinkled her brow. Was her father worried about something?

Soon the boys scrambled to the seat of their wagon.

"Won't you ride with the boys until they are safely across the creek?" Mary begged. "I can handle Lady and Dan."

Katie, always afraid of horses, was relieved when her father said, "The boys will manage all right. I'll drive this team. They need a firm hand."

The boys spoke to their team and pulled away. Katie would ride with her mother and father in the spring wagon, drawn by Lady and Dan.

Their wagon was finally ready and Katie settled in the space left for her in the back. They,

too, started on their way.

The rain was letting up somewhat when Katie leaned out and saw the horses nervously tossing their heads and crowding against each other. They must be nearing the creek. Lady and Dan did not like to go into the water, but there was no bridge. Katie heard the whip drawn from its socket. She had never known her father to use a whip before. The tilt of the wagon told her they were descending the bank. She braced herself.

No one noticed that her mother's long heavy skirt trailed over the wagon wheel. The horses halted abruptly but there came a sharp command accompanied by the crack of the whip. The wagon lurched. Katie heard a scream, a thud. The horses plunged into the water, then on up the opposite bank. Her father shouted, "Take the reins, Katie!"

She sprang to her feet. Her father thrust the reins into her hands and vaulted from the wagon.

With the fearsome water behind them the horses became quieter. But Katie trembled as she climbed into the seat, knowing that control of the spirited team was in her hands. She looked back. Her mother lay huddled on the ground. Gathering her up, John waded through the swirling water and struggled to the wagon. "Father, what happened?" cried Katie.

"Mother's skirt must have caught on the wheel," John panted. He laid her mother where Katie had sat only a moment before, climbed in and took her into his arms. "I should not have used the whip," he admitted sorrowfully. "You must drive now, Katie."

"B-but I can't drive!" gasped Katie. She stared down at her mother's colorless face. Was she hurt badly? Katie felt a tug on the reins. The horses were growing restless. Her hands were icy and almost numb, she was gripping the reins so tightly. With a desperate effort, she choked back rising panic. Her father

was depending on her. And her mother—

Katie drew a tremulous breath. "Shall I go on to the Bradley farm?" she asked.

"The Dawsons are closer," her father said quickly.

It was plain he wished no help from the Bradlys!

Katie dared not argue. She settled back on the seat and firmly planted her feet. "Lady, Dan," she said, trying to keep her voice from betraying her fear.

But the horses only danced up and down and began to back, causing the front wheels of the spring wagon to cramp sharply. They were going to tip over the wagon! Katie watched helplessly, then, as she had done many times before when confronted by a difficulty, she closed her eyes and said earnestly, "Please, God, help me."

Suddenly a calmness flowed through her and she loosened her frantic grip on the reins. The horses stopped their excited backing. Katie leaned toward them. "Lady, Dan," she said. They started forward. The wheels straightened. The wagon came down into position. Katie gently slapped the reins on the shining flanks. The horses leaned into their harness and went racing over the prairie.

Katie glimpsed the boys' startled faces when they overtook them, but she must not stop. She considered the Dawsons, a kindly old couple who, her mother had told her, were leaving on the 18th to spend the remainder of their days with a daughter.

Suddenly Katie stiffened. The 18th! Yesterday! The Dawsons would be gone. Katie looked at her father. He bent over her mother, his lips moving silently. He, too, was praying, and the strained look was gone. Confidence and serenity had taken its place. Her mother's cheeks were no longer so pale.

Katie spoke to the horses and they laid back their ears and lengthened their stride.

Katie gazed at the flying manes, the rhythmic movement of their heads. They were obey-

ing eagerly, and love and pride for them surged in Katie's heart.

They came to the Dawson's turnoff, but Katie's hands were steady on the reins as the team swept past.

When she finally pulled them to a stop at Bradley's, she looked around at her father. He smiled. "Everything is all right, Katie," he said. "And it will be from here on. I heard when you turned to the Lord. I have been forgetting to trust in him. But I never shall again."

Katie's mother sat up and looked around, her eyes bright. Tom Bradley, standing beside a wagon, looked up, saw Lady and Dan flecked with foam and breathing hard, and came on the run. "Is something the matter?" he called, his voice filled with friendly concern.

"Not any more," John replied, and told about the accident at the creek crossing.

"Get Mary inside," Tom urged. "We would have been gone in just a few more minutes."

But Mary climbed down from the wagon, saying briskly, "I'm all right. Just jolted a bit." Sallie Bradley came running out and met her and they returned to the house together.

"Tom, you should have seen our Katie handle that team!" John grinned proudly. Then the grin faded and he said, "I'm sorry I got mad when you outbid me for the machinery at the sale. Katie wants to go to college and I have been afraid I could not swing it trying to work this land with broken-down machinery. But not any more. I shall remember to let the Lord be my partner!"

"I'm going to farm with my brother," said Tom. "I'll sell you any machinery you need. Fairly, too!"

Katie went to the horses' heads. She stroked Lady's velvety muzzle. "I'll never be afraid of you again," she said happily. "And perhaps I *shall* tell college classmates about life on the prairie!"

Lady nuzzled her shoulder while Dan looked on.



# Christ Died for Us



## "Where the Scriptures Speak . . ." by the Editor

**Scripture: John 19:17-24, 28-30.**

THE scriptural text about the crucifixion is not so familiar but that it brings new pain each time one reads it. We may comprehend the theological explanations of the necessity of the crucifixion as taught elsewhere in the New Testament, but this does not remove the sheer physical agony of the crucifixion act itself.

This lesson is being studied on Palm Sunday but it is concerned with the event which took place toward the end of the week. As I recall, we studied about the triumphal entry itself last year on Palm Sunday. Although today ends the first quarter of 1961 this lesson series itself will not end until next Sunday, with the study of the resurrection.

It will never be possible for us to unravel completely the intrigue and false justice which transpired during this week. Pilate purposed to wash his hands of the affair and it looks as if he had some feeling of satisfaction over the fact that he had put the blame upon the Jews themselves. However, he went ahead with the proceedings and performed his duties as indicated in the text we are studying today.

Jesus was crucified at a place called "Golgotha," in Hebrew or in Aramaic. There is a small hill at the edge of Jerusalem which is pointed out as being Golgotha and at certain angles it has the look of a skull.

John uses the phrase "bearing his own cross" (Verse 17) regarding Jesus. The other three gospels refer to the fact that Simon of Cyrene carried the cross after Jesus fell under its

weight but John makes no mention of this.

John's interest is in the Lord himself. He doesn't discuss the two who were crucified with him except to mention the fact. (Verse 18.) The sign which was put on the cross brings up several interesting points. (Verse 19.) It read, "Jesus of Nazareth, the King of the Jews." I do not know whether Pilate or someone else had the idea of writing it in the three languages of the time. This was certainly done so that as many people as possible would be able to read it. Remember that this was Passover time and there were many Jews in Jerusalem from various sections of the Roman world.

The chief priests were unhappy with the designation "King of

the Jews." (Verse 21.) They preferred to have it read, "This man said, I am King of the Jews." Of course they rejected this claim and this was one of the reasons they were crucifying him. They were looking for a Messiah who would indeed be the ruler that would replace Roman rule but Jesus had given no indication of fulfilling their hopes for this kind of a Messiah.

The reply of Pilate is a most familiar phrase: "What I have written I have written." Some people see a great deal of inner meaning in this phrase. I have felt that he simply meant that he was tired of the situation and was not going to start over again. If he meant that he believed that Jesus was King of the Jews then he was both right and

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR MARCH 26, 1961

#### The Scripture

##### John 19:17-24

17 So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. 18 There they crucified him, and with him two others, one on either side, and Jesus between them. 19 Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." 20 Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. 21 The chief priests of the Jews then said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" 22 Pilate answered, "What I have written I have written."

23 When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier. But his tunic was without seam, woven from top to bottom; 24 so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the scripture.

"They parted my garments among them,  
and for my clothing they cast lots."

##### 28-30

28 After this Jesus, knowing that all was now finished, said (to fulfil the scripture), "I thirst." 29 A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. 30 When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

wrong. We believe that Jesus is the Messiah and should have been accepted by the Jews. It would be wrong to assume that Pilate meant that Jesus was the fulfillment of the hope for an earthly ruler.

The chief priests who objected to the title are typical of the whole group of people they represented. Jesus claimed to be the expected Messiah. They did not believe him to be this One. It is startling to think back upon the sacrificial death of God's Son on the cross and all that it means to us and read of the petty arguments that went on between the people at the time of the event.

The seamless robe is another item which has had great attention in religion and in fiction. I think the movies have made it a

beautiful, colored outer garment but I believe the "tunic" was actually not worn as the outside garment. This is not the only liberty that modern entertainers have taken with the life of Christ, of course. I think the main point for us to notice here is the complete disinterestedness of the soldiers. They had a job to do and when it was over they did what they ordinarily did, divided the garments.

We speak of seven words on the cross but no one of the gospel writers mentions all seven expressions of Jesus. John mentions two in our text for today. The first one is, "I thirst." (Verse 28.) I think this is a simple, physical expression. He was thirsty. Some have said that this is written to help us under-

stand that the crucifixion was physical and agonizing. I think it was written as a historical fact of something which happened. Of course, it does mean that Jesus suffered physically. The irony of the fate which he suffered is exemplified in the reaction of those who had charge of him to this request. They gave him vinegar. (Verse 29.)

Then Jesus said, "It is finished." This indicates the end of his earthly life. No doubt, as long as he was conscious, he was thinking of this being the end of the work which God had sent him to earth to perform. It is an old story. How often those of us who wear the name Christian offer him something less than our lives in return for what he gave for us.



## Meaning for Today

by John Park Winkler

THE writer of John's Gospel wishing to make clear the reality of Jesus' physical death quotes his words, "I thirst." The agony on the cross is not camouflaged; it is real. The road which a Christian must follow today is no less real in its demand for sacrifice and suffering.

To say that Christ died for us is not to lift the full burden of responsibility from upon us. In fact the opposite is true. How can we escape love so great and wonderful? We are bound by the obligation which goes with re-

ceiving the gift. His death points the way of self-giving love which all who would come after him must follow.

Because Christ died for us, we must die. We must die to sin and selfishness and be reborn of his spirit. Our salvation is contingent upon two factors—what God in Christ has done for us; and the response which we make to his love as revealed in Christ.

Man being what he is it was inevitable that Jesus should suffer and die. Yet the nature of man makes it inevitable that we

must be changed by the fact that Christ died. Although we can put him on the cross we can not remain indifferent to him once he is hanging there. There are two sides to the nature of man—one that crucifies and one that cries out against crucifixion.

The need for the self-giving love revealed by Christ upon the cross is an ever-present need. Millions of hungry and destitute people cry daily for compassion. For us to ignore the sufferings of our fellowmen would be the same as assuming the role of the Roman soldiers who were oblivious to the suffering of Christ. The way of discipleship is revealed in the cross. As he gave himself so must we give ourselves. It is not an easy way.

The full meaning of the words "Christ died for us" is difficult for us to comprehend. We know that there is a power for us in his death which goes beyond that of a good example. He is not simply the victim of man's sin and cruelty. In the cross of Christ God acts on our behalf. The knowledge that God's love is so great as to give his Son is a vital transforming force in our lives.



by Richard E. Lentz

## SIX CASES IN POINT

**T**HROUGH the courtesy of a number of ministers there have crossed my desk in recent weeks plans for half a dozen ambitious local church leadership schools.

All of these schools were announced in attractive printed folders which would not only catch attention but would lend prestige to the schools and to church leadership.

They gave evidence of careful planning by responsible committees who had developed their programs after discovering in different ways the felt needs of their own constituencies. Differences in the plans made by the six churches reflect recognition, by the planners of each one, of unique local problems and resources.

There are hundreds of other churches planning now for leadership schools or classes to be held later this spring or in the fall. Those persons responsible for this phase of local church program planning may be interested in hearing of certain elements common in the six schools, brochures of which have been received. Several of these common features are noteworthy.

In all six schools there is to be a strong biblical emphasis. Specific face-to-face groups are to be provided for adults and young people to explore at deeper levels their experiences with the Bible. Two schools have planned to approach Bible study by concentrating upon one specific book of the Bible—a New Testament one. Two schools will explore biblical background and the cultural soil out of which grew biblical literature and teaching.

Only one of the six schools included work in a specific church responsibility—like teaching or ushering! One brochure stated frankly that the leaders are hoping to deepen their understanding of what they attempt to teach or share rather than improving their skills in specific church tasks.

This shift to more fundamental strata of leadership preparation came from two sources: (1) the insistent requests of leaders for help in determining what they themselves can and do believe as Christians, and (2) the conclusion reached by the Christian education committee that much which the church was doing was superficial

and lacking in any positive Christian motivation.

Actually, the character of these six fine schools is more nearly that of advanced adult education than it is specifically leadership education. This may be further proof of the truth of a widely made statement that church leadership preparation has been more "how to" than "why do."

No one can show a faith which he does not possess but usually he needs considerable assistance to know how to make his own religious experience significant for someone else. Primarily these schools seem to be trying to deepen the religious experience of those attending.

An interesting feature of several of these church programs is the detailed attention given in planning to family groups and needs. This attention itself is a wholesome respect for the integrity and unity of families—which respect is often lacking in the tension created between church interest and family interest by inconsiderate church planning.

What families would notice first is an obvious adjustment of church events to family schedules and duties, "so that family with small children or school age children may be home by 8:15 P.M.," and there are optional plans for families who prefer to eat at home or who cannot leave certain members alone at home. A full evening meal is provided without involving mothers in added responsibility.

Family awareness is shown further in the provisions made for nursery, child care and children's groups. Children's activities for those of various ages will be provided "on the basis of parents' choice." Guarantees of health and safety conditions and qualified leaders are given to reassure anxious parents.

Parallel sessions for junior and senior high school young people are to be offered in areas of interest. An innovation which may seem slight but which is indicative of considerate, realistic planning is "a monitored study hall . . . good facilities and quiet for study."

One characteristic these six local church leadership schools have in common is sound advance planning.

The schools were incorporated into the year-round church program and dates and emphases were decided a year ahead. Financial provision for this project was included in the church budget. Forthcoming events and special observances like Christmas and Easter were anticipated in planning the schools. Committees responsible for the regular education program were responsible for the schools and related the school plans to regular curriculum and program.

Needs of the school were anticipated by the churches' libraries and resource materials were secured, audio-visual materials were reserved at city lending sources.

Most important of all was the fact that by advance planning the minister was able to participate regularly. Probably he was involved throughout the preparation period also. Leadership education achieves added status in a church when the pastor puts it into his personal schedule and shares in group leadership. More basically however is the likelihood that a minister who shares in leadership projects does so because his concept of the pastoral ministry includes education and leadership development.

One further common element of these six schools should be mentioned, if briefly. Not one of the six limited the scope of the school to traditional Christian education classes alone. All of them were broader in subject matter and constituency than Christian education would have included a few years ago.

None of these schools was church-wide in program or organization: they were more "gospel-wide" and "family-wide." Their "wideness" in these respects grew out of a desire to make the schools relevant to contemporary life: "life-wide" would describe them.

All across the world however there is a strong protest against segmented church planning and programs. Leaders are requesting a new comprehensiveness, an integration of program parts into a whole. This will mean church-wideness in both program and organization planning.

There are many indications that churches are ready for planning and leadership development which will give proof of the Church's unity and singleness of mission.

### Chain-of-Prayer Churches Listed

Christian Churches throughout the brotherhood continued to participate in the Chain of Prayer, a 24-hour prayer vigil sponsored by the Department of Evangelism of The United Christian Missionary Society.

Congregations scheduled to take part this week include:

#### March 19

- First Church, White Hall, Ill., Ruth Nicklin, minister.
- First Church, Springfield, Ore., James A. Fraley, minister.
- First Church, Sterling, Colo., Roger K. Guy, minister.
- Hyde Park Church, Austin, Tex., A. K. Stevenson, minister.

#### March 20

- First Church, Clarinda, Iowa, Ralph G. Allen, minister.
- First Church, Mt. Sterling, Ky.
- First Church, Monroe, Ga., Otis L. Swords, Jr., minister.

#### March 21

- First Church, Wray, Colo., G. Arland, Johnson, minister.
- Garfield Memorial Church, McLean, Va., Franklin L. Hall, minister.
- Cherokee Church, Prairie Village, Kan., Tom Underwood, minister.

#### March 22

- First Church, Lynchburg, Va., A. Garnett Day, minister.
- Christian Church, Walnut, Ill., Earl V. Hallock, minister.
- First Church, New Castle, Ind., J. N. Williams, minister.
- Christian Church, Bloomingdale, Mich., LeRoy J. Hoover, minister.
- Christian Church, Sharon, Kan., Bill Davis, minister.

#### March 23

- Old Union Church, Lexington, Ky., Vernon W. McDermund, minister.
- First Church, Sacramento, Calif., H. C. Fellers, minister.
- Central Church, Fairview, Okla., Hugh B. Warner, minister.

#### March 24

- First Church, Odessa, Tex., Wilbur J. Mindel, minister.
- Valley Church, Hood River, Ore., Leo Horner, minister.
- First Church, Hominy, Okla., Carl R. Daniels, minister.
- First Church, Borger, Tex., Clyde E. Nichols, minister.
- First Church, Canonsburg, Pa., D. P. Chapman, interim minister.
- Memorial Church, Ann Arbor, Mich., Russell Fuller, minister.

#### March 25

- First Church, Rochester, Ind., C. A. Underwood, minister.
- Magnolia Avenue Church, Fort Worth, Tex., R. W. Ford, minister.
- Church of Christ, Selkirk, Ontario, Canada, D. L. Howlett, minister.
- First Church, Coquille, Ore., O. L. Doty, minister.
- First Church, Conrad, Mont., Dale M. Sawyer, minister.
- First Church, Fredericktown, Mo., Harry L. Owens, minister.
- Christian Church, Hyattstown, Md., J. Arthur Mott, minister.
- Christian Church, Clear Lake, Iowa, Wm. R. Dil-saver, minister.

First Church, Keithsburg, Ill., Joseph O. Whanger, minister.

First Church, Junction City, Kan., Charles E. Cook, minister.

North Dade Church, Miami, Fla., Raymond Alber, minister.

Shawnee Church, Louisville, Ky., Ivan Shelburne, Jr., minister.

University Place Church, Enid, Okla., Ting Chample, minister.

Central Church, Indianapolis, Ind.

### Disciple to Christian Education Position

NEW YORK—Laurence V. Kirkpatrick, who recently received his Ph.D. degree in administration in



L. V. Kirkpatrick

higher education at Columbia University, has been named associate general secretary of the World Council of Christian Education and Sunday School Association.

A Disciple, Dr. Kirkpatrick will have responsibility for program particularly in youth work and in interpretation.

A graduate of Phillips University and The Divinity School of Yale University, he has served as national president of the Disciples Student Fellowship.

Dr. Kirkpatrick has served as assistant minister of University Place Christian Church, Enid, Okla., and First Church, Tulsa.

Since last September Dr. Kirkpatrick has been the supply minister for Second Christian Church in the Bronx.

### Frank Crow Named Administrator of Home

ST. LOUIS, Mo.—J. Frank Crow, associate executive director of the Texas Board of Christian Churches, has been named administrator of the St. Louis Christian Home.

He began his duties here March 1. This will be his second major assignment in Missouri, having served as director of program and religious education for Missouri Christian Missionary Society.

A graduate of Texas Christian University, Fort Worth, Mr. Crow received his bachelor of divinity degree from Brite College of the Bible at TCU.

### Additional Assignments For Project-Evangelism

ST. LOUIS—(*Special*)—Donald M. Salmon, executive secretary of the Department of Evangelism of The United Christian Missionary Society, recently announced these additional assignments in the Project-Evangelism program.

The list includes the following agency personnel and churches where they will serve during the pre-Easter season:

Donald O. Legg, Association of Christian Churches in Indiana, to Whitesville Church, Crawfordsville, Indiana.

Wilbur Cramble, Christian Board of Publication, to First Church, Jacksonville, Fla.

Albert Jones, Louisiana Association of Christian Churches, to First Church, Minden, La.

Lawrence H. Maines, Michigan Christian Missionary Society, to First Church, Benton Harbor, Mich.

Paul Johnson, Michigan Christian Missionary Society, to Antrim and Rapid City, Mich.

Harry J. Berry, Christian Churches of Georgia, to Central Church, Augusta, Ga.

W. B. Blakemore, Disciples Divinity House, University of Chicago, to First Church, Tyler, Texas.

Emmett J. Dickson, United Christian Missionary Society, to Galilee Church, Holly Hill, S. C.

Thomas Griffin, United Christian Missionary Society, to Gay Lea Church, Nashville, Tenn.

Ian J. McCrae, campus minister at University Church, Des Moines, Ia., to First Church, Granger, Ia.

Allen B. Stanger, Lynchburg College, to Boyd Memorial Church, Charleston, W. Va.

Albert Hofrichter, United Christian Missionary Society, to First Church, Antioch, Calif.

Ira A. Paternoster, United Christian Missionary Society, to Toronto, Canada, for interdenominational Holy Week services.

C. A. Weesner, United Christian Missionary Society, to North Christian Church, Advance, Ind.

Arnold Abrams, Christian Board of Publication, to First Church, Dixon, Ill.

**The Sam Alexanders  
Of Fountain City, Ind.**

**Veteran Disciples Have  
72nd Anniversary  
Before Death's Parting**

The oldest and only living charter member of the Fountain City, Indiana, Christian Church, Mr. Samuel C. Alexander, recently observed his 72nd wedding anniversary at his home in Fountain City only a few days before Mrs. Alexander's death.

The day was spent quietly, with no celebration. Mrs. Alexander, 94 years old when she died Feb. 18, had been confined to bed for the past two years.

Mr. Alexander is still active and for years has been raising his own garden each summer. "I had the best garden last summer I've had in a long time," he said recently. "I don't suppose I'll plant another one, though. My eyes are getting so bad I can't tell the weeds from the plants," he laughed.

In spite of failing eye-sight Mr. Alexander continues to read, with the aid of a magnifying glass, mostly religious periodicals and the Bible. "I was amazed," said Marilynne Hill, a granddaughter, "to discover how well he has kept up with the news and activities of our brotherhood."

Mr. Alexander began his married life as a farmer, but in a few years left the farm to take over a grocery and butchering business in Fountain City. He retired 18 years ago after 50 years in this business. Mrs. Alexander outlived all seven of her brothers and sisters. Mr. Alexander is the lone survivor in a family of 11 children.

"The church was important to Mother and is to Dad," said their daughter, Mrs. Kenneth Barton. Mrs. Alexander was proud of her church, which she and her husband helped to establish so long ago, and in which they labored faithfully through many years.

One of four living children, their daughter, Elma, with her husband, Thomas N. Hill, spent 38 years in the India Mission. Mr. and Mrs. Hill are now retired and living in Indianapolis.

Their daughter, Ethel, with her husband Kenneth Barton, lives at Wilkinson, Ind. They are the parents of 12 living children, all married. Ten of their sons are six feet and over in height.



—Photo Courtesy Palladium—Item  
Richmond, Virginia

**Mr. and Mrs. Samuel C. Alexander**

Also living in Fountain City is a son, Claude, and a widowed daughter, Mrs. Ada Harrison.

In addition to their children the Alexanders have 16 grandchildren and 36 great-grandchildren. Several of the grandchildren are engaged in medical and Christian work. These include Robert K. Barton, Commander, Medical Corps, U.S.N., attached to the Naval Support Activities, London; Glen Barton, Associate Minister of the Mountain Christian Church, Bel Air, Maryland; James Barton, Minister of the First Christian Church, Nashville, Tennessee; Marilynne Hill, National Director of Adult Work, World Outreach Education, United Christian Missionary Society, Indianapolis, Indiana; Marjorie A. Hill, Medical Social Service Missionary, Bilaspur, M. P., India; and Tom Hill, Jr., Actor-Director of the Cleveland Playhouse, who played a part in the Christian Church film, "Journey to Hope."

**News Capsules**

✕Dr. J. Daniel Joyce, associate professor of New Testament in Christian Theological Seminary, Indianapolis, has been named book review editor of the theological journal, *Encounter*.

Dr. Joyce joined the Seminary faculty in 1959 after a five-year ministry at Hanover Avenue Christian Church, Richmond, Va.

✕D. H. Matherly, who is in his 13th year as minister of First Christian Church, Amory, Miss., has been appointed chaplain of the recently completed Gilmore Memorial Hospital.

✕Festus Carey, associate minister of Stuyvesant Height Christian Church for the past 15 months, has become minister of Second Christian Church, The Bronx, New York.

**300 Attend 1961  
Oregon Assembly**

CORVALLIS, OREGON—Torrential rains in Oregon seemed to fire, rather than dampen, the spirits of the delegates to the Oregon Christian Assembly held here Feb. 9-10, although a few delegates were obliged to leave before flood waters rose high enough to cut off the highway to home.

The Assembly drew well over 300 men and women from churches all over Oregon to the day-and-a-half program.

Headline speakers were Dr. Gene Johnson, missionary to the Congo, and Arthur Stanley, of the department of church development of the United Christian Missionary Society.

State leaders featured as speakers were Henry Searle, executive secretary of the Oregon Christian Missionary Society, and Harold Glen Brown, minister at the First Christian Church in Portland.

The newly remodeled Corvallis Christian Church was the locale for all of the sessions except the banquets, which were held in the nearby Methodist Church. The fellowship hall in the Christian Church was filled with displays.

For the first time in any of the Oregon Christian Assemblies, books were displayed and sold. Over \$330 worth of books were sold from the Christian Board of Publication consignment.

During the concluding session Henry Searle was officially installed as executive secretary of the Oregon Christian Missionary Society.

Recognition was extended to Harry Atkins, minister at Dufur, over the news that he will be named national town and country church minister of our brotherhood.

"Stewardship is the number-one problem in Oregon," delegates were told, particularly in light of the current drive to establish new churches.

The Decade Club of Builders was launched at the Thursday banquet, to raise funds for building new churches. Each member promises to contribute \$10 each time ground is broken for a new church.

The Assembly was sponsored by the World Outreach Commission of the Oregon Christian Missionary Society. C. Wayne Bryant, minister at St. Helens, was director of the program.



F. E. RECTOR of Christian Theological Seminary, Indianapolis, spoke at the ground-breaking services held by Union Christian Church near Franklin in Johnson County, Ind. The building is now under construction and will be finished by early summer. Pictured are (from left): Lula Townsend, chairman of committee for ground breaking; Earl Davis of Salem and former minister of the church; Dr. Rector; Wilbur Hughey, minister of Union Church; and Harold Fulp, chairman of the board.



THIS NEW CHURCH BUILDING was recently erected in Duncan, Okla., by the Crestview congregation. Dedication services were held Jan. 29 with Roy Harp, former minister of First Church in Duncan, as the speaker. Ivan Potts is minister of Crestview Church, coming to Duncan from a position as chaplain of the Oklahoma State Institution for the Mentally Retarded at Enid.

## Building News in Focus



SEVENTH CHRISTIAN CHURCH, Indianapolis, Ind., dedicated a new education building, which includes 11 classrooms, a chapel and a fireside room, on Feb. 5. In addition there was extensive remodeling of the church's other facilities. Myron C. Cole, minister of Central Church, Indianapolis, was the dedication speaker. Howard F. Miller is minister of the church.

THE CHRISTIAN CHURCH, Watonga, Okla., dedicated this new building Jan. 29. Roger Carstenson, of Phillips University, Enid, Okla., was speaker for the occasion. S. Frank Paine is minister of the church. Among former ministers of the Watonga church participating in the service were: Leon Kidd, Walters, Okla., and John Downs, Midwest City, Okla.



INTERIOR VIEW of new sanctuary recently completed in Bowling Green, Ky., by First Christian Church. Dedication services were held in October for the \$200,000 structure, consisting of the sanctuary, nine classrooms and a suite of offices. The church completed an evangelistic campaign on Jan. 15 resulting in 117 additions. Reed Carter is the minister.





**Courage and Conviction Manifested  
As Churches in the South, Flooded  
With Ambiguity, Face Up to a Power  
Struggle and Their Own Roles**

# Christians and Crisis in New Orleans

**by Neil E. Lindley**

Minister, Gentilly Christian Church  
New Orleans, Louisiana

Exactly one hundred years after the start of the Civil War the South, particularly New Orleans, finds itself visited by an ominous backwash of a century's delayed reaction.

The old power struggle between the Southern states and the Federal Government was never dead, but only sleeping. This struggle is poignantly illustrated in the New Orleans school crisis regarding the question of integration versus segregation.

On November 14, 1960, four Negro girls were placed in the first grade of two New Orleans schools by the school board in compliance with a Federal Court order. During the previous week the Louisiana legislature had passed a bill of interposition declaring that it would interpose the sovereign state of Louisiana between the Federal Courts and its "unlawful" acts on the one hand and the people of Louisiana on the other.

Many could foresee the coming of a Louisiana gestapo when the legislature dissolved the New Orleans school board, appointed a new administrative committee and declared the registration of Negroes in white schools illegal. Such schools could be closed.

Any white school becoming integrated would lose its accreditation, students would not be promoted, teachers would not be paid. A bill was passed which outlawed the teaching of any doctrine contrary to the policies of the state of Louisiana.

There was a formidable implica-

tion here that even ministers could be imprisoned for teaching anything contrary to segregation. Most of this legislation was ruled unconstitutional by the Federal District Court.

Many thoughtful persons in New Orleans and elsewhere have soberly asked, "Where do the churches stand and what have they been doing?"

The answer is equivocal because the churches of the South, as elsewhere, are equivocal. There are a few examples showing positive action by churches which have opposed reactionary powers.

First, individual congregations, including Presbyterians, Methodists, Disciples of Christ, and Episcopalians began issuing statements as early as May, 1960, affirming their belief in the necessity of public schools. Soon there followed similar resolutions by the Protestant Episcopal Diocese of New Orleans, the Methodist district authorities, and the meeting of the Presbyterian synod.

During this same time the Rt. Rev. Ralph Bridges, rector of the Episcopal Church of the Holy Comforter (who was later to decoy angry demonstrators away from Rev. Andrew Foreman when he broke the school boycott by taking his little girl to William Frantz school) circulated a copy of the "Atlanta Statement," signed by more than one hundred Atlanta ministers during a similar struggle.

The Atlanta Statement said in part:

"... We are more convinced than

ever of the fundamental truth of these six principles. It is abundantly clear that they cannot be ignored with impunity . . .

"1. It is clearer now than ever before that, at all costs, freedom of speech must be preserved . . .

"2. . . . that we must obey the law. . . . Defiance of one law leads to disrespect for all law . . .

"3. . . . that the public school system must be preserved . . .

"4. . . . that hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified . . .

"5. . . . that communication between responsible leaders of the races must be maintained . . .

"6. . . . that our difficulties cannot be solved in our own strength or in human wisdom but only through prayer, obedience to God and under His blessing. . . ."

At least ninety-three New Orleans ministers signed that statement when it came to them. Subsequently, Mr. Bridges and Bill Crosland, pastor of Oak Park Presbyterian Church, were two of five litigants who petitioned the Federal District Court to restrain Governor Davis from closing the schools in event of integration. They also petitioned for a delay of the integration deadline, which was granted. The deadline was postponed from September, 1960, to November 14. This enabled schools to open in September. They might otherwise have closed. As a result of their actions both Bridges and Crosland lost families from the churches.

Perhaps the most dramatic ex-



ample of courageous action taken against the odds of fear, intimidation, unpopularity, and physical threats was the decision of Lloyd Andrew Foreman, minister of St. Mark's Methodist Church, to keep his little girl in William Frantz Elementary School after a Negro girl was placed there.

He walked through the crowds of yelling mothers and men, was pushed, sustained damage to his home, received threats, was constantly harassed, but he kept his child in school. Soon other parents came with their children. The number rose to 28 children, but later dropped to 7 when vandalism visited their homes.

A few weeks later thirty-nine clergymen, Protestants, Catholics, and Jews gathered to affirm their support of Mr. Foreman and to express to the community their deep-felt convictions that citizens should abide by the law and work for peace.

As encouraging to many Christians as these examples may be, they serve by their very prominence to emphasize the deep-set equivocation of the churches. These examples are all too small when compared to the large number of churches in New Orleans—more than four hundred. Two hundred fifteen of these are white, Protestant churches. Many have sought to avoid the battle totally. Others, with preachers in the pulpits giving the cue, remain ardently segregationist, although hoping the worst never happens—that schools should close.

A further complication is the potential split between clergymen who take positive action and the laity. When ministers follow the dictates of their consciences frequently they are no longer regarded as ministers.

I stood across the street from the Foreman home as angry mothers demonstrated on his lawn before movie and television cameras. I asked the man next to me whose lawn that was. He replied, "It's the preacher's. Only he ain't no

preacher any more. He is a rabbi of some kind."

I thought to myself, "Rabbi! That's what they called our Lord!"

The church in the South has entered a new era. Things can never be the same again. The time is ever closer at hand when the postponement of decision is impossible. Either we shall move our society with the force of sacrificial love or be relegated to the sidelines of history, moved against our wills into channels which we do not desire.

It is both expedient and right that we should choose the way of sacrificial love.

## Cooperative School of World Understanding

SEATTLE, WASH.—A cooperative School of World Understanding was held here by the Findlay Street, First, High Point and Queen Anne Christian Churches.

Using the theme "New Frontiers of Faith" graded classes were available for every age during the Sunday evenings of January, 1961. Attendance averaged 250 and was climaxed with nearly 400 attending the International Festival the final evening.

Special attractions for the International Festival included booths representing various countries as well as institutional mission work, travel films, a Scottish Bagpipe Band, Japanese dancers, Philippine dancers, Chinese violinist, and a Chi Rho TV skit. Local embassies assisted in this presentation.

World Outreach chairmen who served as leaders for this successful school were Mrs. Harold J. Pinkerton of Findlay Street; Mrs. Leora Snow of High Point; Mrs. G. C. Fitzmaurice of Queen Anne; and Mrs. Milton F. Sutton of First Church, general chairman.

## Dedication Service Is Held for CWF Projects

HARVEY, ILL.—The Christian Women's Fellowship of First Christian Church here, held its dedication service for the six months' service projects. The service was led by Mrs. Oscar Haldorson.

Among the items were five quilts, ten clean-up kits, 15 skirts, 13 lap robes, 117 rolled bandages, three pairs of knitted gloves, one knitted baby set, one girl's dress, 58 shirts made into hospital gowns and 29 baskets for local shut-ins and aged.

The quilts went to the Old People's Home at Jacksonville, Illinois. Some articles are for hospitals and institutions throughout the world. These will be distributed by the Church World Service.

## CLASSIFIED

Classified advertisements are accepted at the rate of 25¢ per word, subject to editorial approval. Minimum charge \$5.00.

## Outstanding Church

COLUMBIA, Mo.—The Tenth Annual Town and Country Church Institute held here at the University of Missouri, Jan. 30-Feb. 1, 1961, drew approximately 400 lay people and ministers to Columbia.

A "Churches of Distinction" luncheon service recognized nine churches for distinctive achievements. Among these churches was First Christian Church, Sweet Springs, Mo.

The three-day institute featured out-of-state speakers Dr. Carl C. Taylor, sociologist, and Dr. Henry S. Randolph, who was executive secretary of the Town and Country Department of the United Presbyterian Church from 1938 to 1950.

The Institute is sponsored by the Seminary of the Missouri School of Religion, the University of Missouri, and the Missouri Council of Churches and a number of cooperating denominational bodies.

## Merced, Calif., Plans

MERCED, CALIF.—First Christian Church here has voted to purchase new property in the most rapidly growing section of the city. The agreement was made official with the down payment on the property on Feb. 15.

Plans call for raising the total cost of \$12,000 through pledges and donations by the end of the year of 1961. Total amount of property to be purchased is four acres with option to buy three additional acres within a short period of time.

Sam L. Anderson is pastor.

## Diamond Anniversary

JEFFERSON, IOWA—Central Christian Church here, Clinton B. Meininger, minister, celebrated its 75th Anniversary Feb. 12.

Dean John E. McCaw of Drake Divinity School was the morning worship speaker. An all-church luncheon was held.

One of the features of the day was a historical display in the fellowship hall, which included the original pulpit of the First Church, one of the original elders' chairs, and one of the lecture room chairs.

Mrs. Vernon Dunham wrote a complete history of the church, which was dedicated to Mr. and Mrs. Clifford Pence and Mr. and Mrs. C. B. Meininger.

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## New Goals Outlined for William Woods College

FULTON, Mo.—R. B. Cutlip, tenth president of William Woods College here, recently issued a "Statement of Progress" to the college alumnae which included a statement of the college's goals for the future.

In noting the future aims of the college, Dr. Cutlip spoke of plans for increasing the present 30-member faculty at William Woods, for up-grading present curriculum requirements and offerings, and for growth in the scholarship program as immediate aims of the college.

Dr. Cutlip said: "We have embarked upon a program designed to bring to our already-able faculty the finest minds possible. We anticipate adding several new faculty in 1961 and soon thereafter to strengthen our present fine 30-member faculty, and will be drawing professors with broad teaching experience and academic preparation through the Ph.D. level.

"We anticipate an additional expenditure of \$150,000 by 1964 solely for increased and additional faculty salaries. At the end of this time, we will have a faculty second to none and at a salary level among the highest in the country."

Changes in curriculum were characterized as measures for the sole purpose of broadening and expanding the curriculum offerings in liberal arts: the humanities, social studies, and science.

Dr. Cutlip anticipated the establishment of larger departments in these three areas, as well as the creation of area chairmen in order to eliminate the multi-division structure now in use. He said that under this program each student will complete at least eleven semester hours in the humanities, nine semester hours in the social studies, and six hours in the sciences.

## J. J. Walker Scholarship Fund Set Up at Chapman

ORANGE, CALIF.—The J. J. Walker Scholarship Loan Fund, amounting to \$1,000, has recently been set up here at Chapman College.

Before his death Mr. Walker suggested that in lieu of flowers for his funeral his friends contribute money for a scholarship fund for young ministers or missionaries. His friends and family then joined together and the money has now been presented to the college.

## Christian Challenge Week Held at Phillips

ENID, OKLA.—"Encounter With Depth" was the theme here for Christian Challenge Week held Feb. 5-10.

George Davis, minister of First Christian Church, Wichita Falls, Texas, and a graduate of Phillips University, spoke each morning in the Eugene S. Briggs auditorium and led in discussion groups each evening.

A religious drama was presented on the evening of Feb. 9.

Mike Flanagan, Phillips sophomore, Tulsa, Okla., and Ting Champie, minister of University Place Christian Church, were in charge of the arrangements.

## Atlantic Has New Band Director

WILSON, N. C.—Charles F. Lahman, Jr., has recently joined the faculty of Atlantic Christian College here as director of the college's band.

He received his undergraduate education at State Teachers' Colleges in Buffalo and Fredonia, N. Y., and was awarded both the master of music and doctor of education degrees by Syracuse University.

## Trueblood Speaks at Transylvania College

LEXINGTON, KY.—The active practice of Christian ideals every day of the week instead of just on Sunday morning was suggested recently to Transylvania College students by D. Elton Trueblood as a means to combat the spread of communism throughout the world.

Dr. Trueblood, professor of philosophy at Earlham College, Richmond, Ind., was the principal speaker for Transylvania's "Accent on Religion" program. The two-day emphasis on a theme of religious significance at Transylvania is an annual event sponsored and conducted by the students.

He told the students that as members of the Christian faith they can no longer go on thinking of themselves as spectators and just look at their religion from afar. If such an attitude does continue, according to

Dr. Trueblood, Christianity cannot help but weaken and Communism will continue to spread.

## Jarvis College Plans For Red Cross Program

HAWKINS, TEXAS—Plans were made here for the training of grey ladies and individuals for home nursing. Appropriate training will be acquired through the Smith County Chapter of the American Red Cross. The Jarvis Chapter grey ladies and home nurses will train other interested citizens in the chapter area.

William Robertson, Red Cross field director, outlined the duties of each board member, and assisted with some of the future plans for the chapter. Future plans include a visit to East Texas Tuberculosis Hospital and to the Terrell State Hospital.

A chapel program in the interest of the Red Cross was sponsored by the Jarvis Chapter Nov. 4.

## Ohio State Coach

Alan Fiers, Jr., son of A. Dale Fiers, president of United Christian Missionary Society, has accepted a position on the coaching staff of Ohio State University.

Fiers will complete his degree from Ohio State in June and the new post will help him maintain himself and his new wife while he works on his master's degree.

## Speaker at Bethany College Honors Day



DR. ANNE GARY PANSELL, president of Sweet Briar College, Sweet Briar, Va., spoke at the honors day observance held at Bethany College, Bethany, W. Va., on March 14.

## 13 Countries in TCU Study Tour

FORT WORTH—Thirteen countries including Russia will be on the itinerary for Texas Christian University's 1961 Study Tour of Europe scheduled for June 18-July 25.

This summer's tour is designed specifically for the student and layman interested in American and European education.

Under the guidance of Dr. Leslie P. Evans and Dr. Alliene Harder of TCU's School of Education, the party will visit many renowned university centers in Europe and hear talks by leading educators there.

The 38-day tour will include Scotland, England, France, Belgium, Holland, Germany, Switzerland, Italy, Austria, Russia, Finland, Sweden, and Denmark.

The European study program is an integral part of TCU's Summer School under the direction of Dean Jerome Moore. Six semester hours of college credit may be earned by tour members. Cost of the trip is \$1685, including tuition, transportation, hotel, meals and sightseeing trips.

The tour party will depart from New York City via Scandinavian Airlines DC-8C Jet on June 18, with the first stop scheduled in Scotland. A choice of return air routes from Denmark on July 25 is available, with participants either flying direct to New York or over the North Pole to California.

Additional information may be obtained from Dr. Leslie P. Evans, director of teacher placement, TCU, Fort Worth.

## "Christian Response Week" Held at Midway

MIDWAY, KY.—Sterling W. Brown of New York City, executive vice-president of the National Conference of Christians and Jews, gave the keynote address at the Christian Church here in observance of the four-day session of "Christian Response Week" of Midway Junior College Feb. 19-22.

Dr. Brown received the Ph.D. degree from Chicago University and has held teaching posts at the University of Oklahoma, Drake University, Southern Methodist University and Vassar College.

The general theme of "Brotherhood" was stressed and Prof. Jack Sherley, The College of the Bible, Lexington, and Miss Jane Davis, former missionary to the Congo, brought messages centered on this topic.

# Bring Joy to One of These

SPONSOR A KOREAN ORPHAN—YOU CAN FOR ONLY PENNIES A DAY



*Search the Faces Above. One Will Appeal to You and Move Your Heart. All Hope for A Loving Sponsor*

Experience the blessing your action will bring. For only \$8 a month—just 26 pennies a day—you can provide complete care for a boy or girl including school tuition which is not free in Korea. Ask a friend to be a co-sponsor with you—only \$4 each monthly—or interest your Sunday School, Bible Class, Youth Group, Ladies' Society, etc. Share the thrill of sponsoring these dear orphans.

## HEARTBREAKING STORIES ABOUND

You will receive the picture and history of the child that you select and can write and receive letters in reply. Any parcels of toys or clothing you may want to send will be gratefully acknowledged with a letter and a picture.

The story of each child is pitiful. For instance: Kee Hyun, designated L1, never knew his mother. She died when he was born. The neighbors cared for him for three years. His father, a common laborer, could not obtain work to earn a living even for himself. In despair he committed suicide. The neighbors then took Kee Hyun to the Seoul Children's Shelter for temporary care. Shortly after he was received into our HEAVEN'S LOVE ORPHANAGE.

Hundreds of new sponsors are desperately needed right now so we can give loving care and Christian education to our present children and take in many more wandering the streets desolate and hungry. Each orphan is waiting to have a beloved foster "Daddy or Mommie" or big "Brother or Sister." What an opportunity for joy and blessing for YOU! And what a chance to raise up a boy or girl to be a Christian leader in Korea so greatly in need of the Lord and the saving gospel. Write or phone now!

The ESEA an interdenominational non-profit Missionary Corporation, is caring for over 6,000 orphans, children of lepers and war widows. Over 6 million meals are served annually. Many more children are in desperate need, homeless, ragged, hungry and cold. Help us expand our 71 Homes. Each one is a real Christian institution with Staff and Board members earnest Bible-believing Christians. Children are taught the Bible, Christian songs and earnestly pray. Each child is led to receive Jesus as his personal Saviour.

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# WE'VE BEEN ASKED

Where the agency heads answer your thoughtful questions on any aspect of their work.

## Concern for Unity and Union

**QUESTION:** *What's all this talk about church unity being better than union?*

**ANSWER:** By George G. Beazley, Jr., executive secretary, Council on Christian Unity of Christian Churches.

"I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they may also be in us, so that the world may believe that thou hast sent me." (John 17:20-21 RSV.)

That the Gospel according to John portrays Jesus as thus praying on the last night of his earthly life, is proof that the Church has never had the unity it felt that its Lord desired for it and that it has yearned for that unity and worried about its division.

This Gospel says that it has preserved only a small selection from the things which Jesus did. Obviously those that it has preserved are those that dealt most intimately with the problems the church was then facing. It is a tribute to its author that so many of those problems are the ones with which we still wrestle.

Three words rise around this problem of division, and each portrays a different aspect of it. Unity, union, uniformity: these are key words, and each expresses a different aspect of the problem with which the divided church must deal in repentance for its schisms, and in faith that God will lead it to a level of faith in its Lord that will transcend these divisions.

One of these words, uniformity, is the concept against which our forefathers protested when they insisted that creedal statements should not be a test of fellowship and when they stated that acceptance of Jesus as Lord was the only necessary mark of the Christian.

That they, and we, have often departed from this insight hardly needs to be stated.

Sometimes this was in the form of a demand for uniformity in a certain method of celebrating the sacraments which was based on their understanding of the New Testament; sometimes it was a full-blown system, rigorously demanded down to final details. The only uniformity, however, among the churches of the New Testament, of which we can be absolutely sure, was their acceptance that God had spoken through Jesus Christ his word of salvation and that he must be Lord of all of life. In varying forms the church has sought *uniformity* many times in its history. That uniformity cannot produce real unity is the judgment of God upon the church's history.

The oneness for which Jesus is portrayed as praying in the scripture with which we started is a oneness of will and purpose with Jesus as he has this with God. This is a *unity* for which the church must constantly strive, but in historical time-continuum, it is not apt to fully attain this kind of unity. As we know it, the church remains a strange mixture of selfless devotion and selfish wilfulness.

A *unity* which we might achieve, if we were willing to let God lead us beyond our concerns to *His*, is one which would allow a free and unquestioned exchange of membership, of the celebration of and participation in sacraments, ordinances, or symbols, and a common ministry across the lands that separate us.

This is no easily attained unity, but it might come if the fragments of the Christian body continue to encounter one another in honesty and in love. We shall not be able to contrive it, but if we have the faith in God that enabled Abraham to go out not knowing where he was to go, God would be able to give it to us. It is the most needed kind of unity in the church today.

It is inevitable, however, and desirable that individual communions, shall seek *union* also. More of these unions have occurred in the last fifty years than in the previous four centuries. They should continue. The most remarkable of these in the American scene and in our time is the union of four streams of church tradition: the Evangelicals, the Reformed, the Congregational, and that portion of the Christian movement that was not closely associated with Barton W. Stone. This union is known as the United Church of Christ.

Though our forefathers sought both *unity* and *union*, and though we have constantly reminded ourselves that it was for this that the Christian Churches (Disciples of Christ) came into existence, we have not experienced a *union* since 1832 when the Christians and the Disciples united. We had a flirtation with the American Baptists, but it did not end in marriage. By act of the International Convention, we have indicated our willingness to enter into conversation with the United Church of Christ, which desires not only to be a united church but a uniting one. No doubt we shall receive such an invitation from them in the near future.

The agency of our brotherhood for which I act as executive secretary has, during its history, been known both as the Council on Christian *Union* and Council on Christian *Unity*. It seeks to keep the members of the Christian Churches (Disciples of Christ) thinking both of unity and of union. It seeks to reflect their thought to other portions of Christ's church. Opportunities both for *unity* and for *union* lie before us.

Will we and others attain enough of the unity for which Christ prayed to enable us to find church unity and engage in church union? The motivation for both should be that our secular world may have faith that God sent Jesus and that he may be Lord of all things, including his church.





## Just Among Us Lay Folks

by Carl R. Brown

### What Floor, Please!

THE elevator was full to capacity. Being automatic, the doors snapped closed and we shot upwards. All occupants were destined for the Mid-Day Club, 22nd floor. To our amazement and chagrin we stopped at the 18th floor and at once went down again to the ground level.

Suddenly everyone realized that no one had pressed the 22 button. Each had left it to the other. Stupid men, we thought the electronic brain in the basement could read our minds.

It may seem a far cry from automations to church programs but there is a similarity between occupants of elevators and church pews.

It is such a comfortable feeling to slip into a cushioned seat on Lord's day morning, be led in meditation, join in hymns, listen to a sermon (not too disturbing) yet have no concern for where we are going or how. Let others press the button, do the calling, attend committees, balance the budget. Anyhow it's up to the starter (pastor) to see that all goes well.

For instance, take an adult class monthly meeting. It provides pleasant fellowship, perhaps an excuse to get away from "home work." But often the business is routine, reports of "progress" mostly static. No buttons are pressed. No floors called or goals set. Return to the ground floor with a thud.

Our church schools (and here I sadly date myself) used to have ambitious attendance goals. "600 for Rally Day!" "650 for Children's Day!" Since then, of course, as a brotherhood we have grown up and realize that *quality* of program content is far more important than *quantity* of attendance. Frankly, our goals sometimes did get out of hand. "Beat the Women" sometimes reacted against the men's work.

Yet there was an enthusiastic response to these goals and contests that we sometimes wish could be

recaptured in our superior programs of today. Perhaps we could have several buttons to press, attendance, home preparation, participation.

Christian Churches are now in the most dynamic and comprehensive undertaking of our history, the Decade of Decision. Its success is vital to all our churches and the whole-hearted cooperation of our churches is of paramount importance.

In a sense we, the local congregations, are huddled in a great "lift" (the British term for elevator). We rise together, but floors must be called, buttons pressed, machinery activated, goals and programs set.

Basically, each local church is asked to review its own status as a unit in the brotherhood. We are apt to drift from year to year, crises to crises. Our membership changes. Communities change. Customs and habits change.

The Decade of Decision is challenging each church to make a thorough study of these factors, then lay down a long-range pro-

gram to meet the needs with available potentials. This is a tremendous task but most rewarding. Goals will then be set. Floors called. Buttons will be pressed.

Perhaps you have heard of the apartment dweller who always reached for the seventh floor button, then trudged up to his suite on the 10th floor. You see, he was a "shorty" and couldn't reach any higher.

We have great respect for our "shorties" in church work who are limited in their reach. They want to cut missions to bolster up current expenses. Or expect the pastor to get out the weekly bulletin rather than have part-time help. Or keep the junior department in the boiler room. But while these economies may sometimes be necessary they are in the long run costly.

Our pastors and lay leaders, I dare say, are often shocked and maybe provoked by stiff goals sometimes suggested by state and national secretaries. (Or maybe they are flattered.) Obviously these are subject to human limitations and errors though in the spirit of Christian cooperation. Yet just as obviously these goals do raise our sights and stimulate our efforts.

During the Decade of Decision some of our objectives will at first seem unrealistic and fantastic. Let us be grateful that these are sponsored by "tall" men of our brotherhood who, knowing the even greater needs and demands, as well as our latent potentials, have reached up to the higher buttons, knowing that "not failure but low aim is crime."

Unlike the cab of the "lift" the Decade of Decision needs not a few but the many to reach up and press the button of our greatest possible goals.

### TODAY'S CRUCIFIXIONS

"Crucify the right!" misled, they cry,  
And crucify they do. In deepest gloom  
Truth waits unveiling, to satisfy  
Like Christ triumphant from the tomb!

by Geo. L. Ehrman



—RNS Photo

Teak carving presented to New Zealand Protestant churches from a Chinese church in Semarang, Java.



## "You Are What You Read"

### From England

**The New English Bible. New Testament.** A New English Translation. Oxford University Press and Cambridge University Press. 447 pages. \$4.95.

What Anglican Archbishop-designate Frederick D. Coggan of York calls "the best translation which the best scholars of these islands could produce from the best manuscripts" was published March 14. News of the 13-year task of 30 British scholars, under the direction of a committee of 16 with Congregationalist C. H. Dodd as chairman (and a secret committee of six advisers), burst upon the English-speaking world suddenly last January.

Nine denominations and two Bible societies (not including our British Churches of Christ) sponsored the work. So far as I can see, it is meant to do for British people what the Revised Standard Version has done for Americans. It avoids phrases and expressions that were "modern" or current in 1611 or 1885.

It will be readily understood by Americans. Looking at Matthew 17:26, chosen at random, this translation has "monarchs" where RSV has "kings," and "aliens" instead of "sons." Luke 1:27 has "girl" where RSV and the King James texts have "virgin." For this reason I was surprised to see one fundamentalist paper which has opposed the RSV recommending the new English version.

This cannot be an extended critical review. It is meant to call attention to another translation that will be welcomed because one is always glad to see what competent scholars do with the original texts at their disposal. The translators were instructed not to compare their work with other modern works and one American scholar has been quoted as saying that they relied very little on the King James and earlier English translations. They say themselves that "they went back to the best Greek texts; they weighed the findings of modern textual critics, and they made full use of recent linguistic researches." The Old Testament translation is expected to be finished in six years.—H. E. S.

### No Soul Baring

**Unconquerable Partnership.** By Reuben K. Youngdahl. The Augustana Press. 258 pages. \$3.

Herein is presented 29 sermons by Reuben K. Youngdahl, senior minister of Mount Olivet Lutheran Church, Minneapolis, Minn. This is one of the very large churches of America with a membership of 9,500.

These are vigorous sermons full of optimism and quite informal. The author draws upon his own experiences, taking quite commonplace happenings, as well as his world travels, to light up what he is saying. His touch of humor is always in good taste.

There are no surprises in the book, at least not to an American church attender.

The titles of the sermons indicate something of their content—"The Power of Love," "God Has Faith in You," "O God, How Great Thou Art" and "A Long Look at the Cross."

Obviously, these are sermons given by a very busy minister and administrator whose schedule does not allow for long hours in the study. The illustrations are too familiar—George Washington Carver, Glenn Cunningham and Chiang Kai-shek. Martin Luther is mentioned in passing only once. Other Christian theologians, saints or thinkers, ancient or modern, are not mentioned at all. Neither is there any reference to the ecumenical movement.

The deep struggle of the human spirit and the Presence of God are not in evidence here. I had the impression that the preacher was speaking from the top of his mind, not baring his own soul.

One point of high emotion is related. Dr. Youngdahl stood with a Lutheran archbishop in the Cathedral Church in Riga, which is under Russian domination. He asked the organist to play "A Mighty Fortress Is Our God." Unable to control himself, he sang at the top of his voice. "There behind the iron curtain of Europe in the midst of the Godless communism, the archbishop in German and I in English joined our voices in testimony to the almighty power of God."—GEO. W. CRENSHAW.

### Words of the Bystanders

**Seven Words to the Cross.** By Robert F. Jones. John Knox Press. 90 pages. \$2.

This book is different. Instead of using the familiar "seven last words" of Jesus as a basis for these sermons, the author writes about the words of others present for the crucifixion. He does this so successfully that one feels very close to the scene at Golgotha.

With directness and simplicity the minister of First Presbyterian Church, Fort Worth, Texas, uses seven sayings addressed to Jesus to reveal the inner hearts of that group clustered at the cross. Those who want religion to be dramatic, those who mistake religion and fail to see what it really is, those who want religion without a cross, those who could do so much for Christ and do so little—all are there.—R. E. B.

### Delightful and Interesting

**Worship Programs for Juniors.** By Alice A. Bays with Elizabeth Jones Oakberg. Abingdon Press. 206 pages. \$3.

This is one of the most delightful and interesting resource books for workers with juniors to come off the press recently. It would be a valuable asset to any church library.

These programs cover six areas of interest to boys and girls: Workers with God; Living as Christians; Learning from Jesus; God in Our Lives; The Bible Is Our Guide; and Around the Year With God. In addition to the story or meditation each session includes suggested hymns, prayers, poems and scripture.

All of these resources are helpful to those persons having responsibility for guiding young lives.

Each session is designed to capture the imagination of active, alert juniors and to help them feel closer to God, the source of all life. The choice of subject matter is big, but the illustrations are simple, clear and to the point.

I would highly commend this book to all junior department leaders.—DOROTHY AULT.

## Relax

He: "On what grounds does your father object to me?"

She: "On any grounds within a mile of our house."

• • •

### A COMMITTEE?

What keeps careful minutes  
But, heedless of time,  
Squanders the hours  
Without reason or rhyme?

—H. C. B.

• • •

### PARTICULAR

"Why do you like the word 'zymurgy' so well, Mother," asked a little girl.

"Where in the world did you hear that?" answered a surprised lady.

"Well, I heard Daddy say you were fond of the last word, so I looked it up in the dictionary," was the reply.

• • •

### WE MODERNS

Father: "Eat your dinner!"  
Child: "Motivate me!"

—Wisconsin Jnl. of Ed.



"Most cooperative attendants I ever met!"

## Church Observes 100th Anniversary of Kansas

LEBANON, KAN.—First Christian Church here celebrated the 100th anniversary of Kansas as a state by holding morning and evening historical services Jan. 29.

In the morning the CYF presented a play written by Harold Roberts, minister of First Christian Church, Atchison, Kan. The play depicted the actual historical establishment by nine people setting out and organizing the Kansas Christian Missionary Society at Old Union schoolhouse near Stranger Creek north of Atchison.

This was a notable time in Kansas Christian Church history when Pardee Butler was elected the first state evangelist and set out to organize under his leadership and those following him over one-half of the Christian churches in Kansas.

The drama was made the center of worship with the congregation participating in the several parts such as the offering and communion. The junior choir presented a special number representing the youth of the Mount Pleasant church which was the first Christian church in Kansas.

J. A. Wilton, minister of the church here, directed the play.

In the evening over 200 people attended an old-fashioned hymn sing at the community hall with Mr.

Wilton as the director. Other churches in the area participated in this event. Many of the men wore beards and old-fashioned clothes and a larger number of women were dressed in pioneer attire.

## Books Received

SCIENCE, TECHNOLOGY AND THE CHRISTIAN. By C. A. Coulson. Abingdon Press. 111 pages. \$2.50.

BEYOND COTABATO. By Curran L. Spottswood. Fleming H. Revell Company. 256 pages. \$3.50.

SEED MONEY: THE LAW OF TENFOLD RETURNS. By John Hoshor. Robert Speller and Sons Publishers, Inc. 33 West 42nd Street, New York, 36. 54 pages. \$1. (Paper).

FORGING A UNITED EUROPE. By Robert L. Heilbruner. Public Affairs Pamphlets (Pamphlet No. 308), 22 East 38th Street, New York, 16. 28 pages. \$0.25 (Paper).

THE CRISIS IN PSYCHIATRY AND RELIGION. By O. Hobart Mowrer. D. van Nostrand Company, Inc. 264 pages. \$1.95 (Paper).

PRAYERS FOR THE FAMILY. By Josephine and Christopher Bunch. Fleming H. Revell Company. 62 pages. \$1.50.

THIRTY-EIGHT YEARS IN THE PARSONAGE. By Ada Mae Elkins. The William Frederick Press. 101

JESUS SAYS TO YOU. By Daniel A. Pelling. McGraw-Hill Book Company, Inc. 119 pages. \$2.95.

THE ENGLISH BIBLE. By F. F. Bruce. Oxford University Press. 234 pages. \$3.75.

HOW CHURCHES GROW. By Donald A. McGavran. Friendship Press. 186 pages. \$3.50 (Cloth); \$1.95 (Paper).

A LIFE AFTER DEATH. By S. Ralph Harlow. Doubleday and Company, Inc. 264 pages. \$3.95.

JOSEPHUS, Complete Works. William Whiston Edition. Kregel Publications. 770 pages. \$6.95 (Cloth); \$4.50 (Paper).



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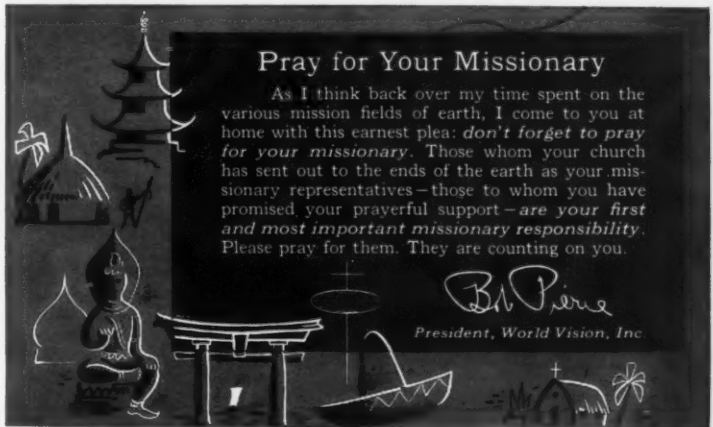
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## Pray for Your Missionary

As I think back over my time spent on the various mission fields of earth, I come to you at home with this earnest plea: *don't forget to pray for your missionary.* Those whom your church has sent out to the ends of the earth as your missionary representatives—those to whom you have promised your prayerful support—are your first and most important missionary responsibility. Please pray for them. They are counting on you.

*Bob Pierre*

President, World Vision, Inc.



*"The spirit and soul of all reformation is free discussion."*

—Alexander Campbell



## Letters . . .

### Principles and Practices

Editor, *The Christian*:

As one of the persons who burned some midnight oil at Louisville drafting the emergency resolution which dealt with the incidents of discrimination against Negro delegates which took place the day before the Assembly opened, may I comment on your editorial in the Dec. 12, 1960, issue of *The Christian*?

The paragraph which said that compromises in principle had been made by some brotherhood leaders, both Negro and white, was put into the resolution because two brotherhood leaders felt that it was important and pertinent. One of them said, "I compromised because I was fearful that Negroes would be the victims of incidents such as did take place and yet, without trying too hard to find out what the actual situation would be, I urged them to attend."

The other, who is well known for his very deep concern about race relations, said to the drafters of the resolution, "I compromised. I knew well in advance of the time of the Assembly that at least one popular downtown eating place (near the convention headquarters) and one prominent hotel would not accept the patronage of our Negro delegates and I did nothing."

These men, whose integrity and character we highly respected, both said there was compromise in principle and that they were a part of it. One is a Negro and the other a white. . . .

No word of warning was given in any news article or publicity material sent out by anyone about these known places. So our Negro friends were left in the dark to discover the hard way the places that would not accept them. So also were white delegates who prefer to give their patronage to places which don't discriminate.

How do you square these facts with your assertion that "the directive of Portland to press unremittently for the achievement of the goal of a completely nonsegregated convention has been followed absolutely"?—ELLIS COWLING, Poseyville, Indiana.

EDITOR'S COMMENT: *The meaning of the 1953 Portland directive, as I understand it, is to get all the cooperation possible in a convention city and "to press unremittently" toward complete realization of the goal. I don't find, implicitly or explicitly, in the Portland resolution, the demand or expectation that the goal would be reached in 1954—or 1960. The Louisville Convention went as far as it could toward the goal. Conventioneers should have been appraised of the fact that the goal of Portland would not be reached. The principle is before us. We ought to expect to get closer to it each year.*

### Captive Members

Editor, *The Christian*:

My own reaction to one aspect of Dr. DeGroot's article, "A Total Fellowship Roll" (*The Christian*, Jan. 22, 1961), is a plea not to use "ecumenical" in connection with our membership rolls. Wouldn't that be a bit presumptive? If other denominations agree with us to use this term more or less uniformly of those in each other's local fellowships who must necessarily actively serve and work for Christ without in any way being subject to proselytism, then there might be some good basis for using the phrase "ecumenical membership." I hate to think that we might begin using that good term, "ecumenical" in some of the facetious ways that we have used the word "Christian."

I am also wondering about DeGroot's phrasing of the "tentative" possibility of retaining non-Disciple "theological designation (not their membership)." Wouldn't it be possible for others to become thoroughly indoctrinated in our procedures, theology, etc., without in any essential way wanting to give up their own given traditions? And, wouldn't these, who by mixed marriage or other "captive" membership—not at all based upon their being enamored of our position—were in our midst, and we in theirs, wouldn't these be better co-workers with us if they were encouraged to stick to, and even deepen, such convictions as they already had been given, and not give them up for our views? Or, are some of our views not substantial enough for such a mature relationship with those of others?—MALCOLM MCCALLUM, Fresno, Calif.

### Protest

Editor, *The Christian*:

At Fort Detrick, Md., the United States is engaged in development and production of biological weapons. According to a top scientist at Fort Detrick, these bacterial and viral productions are primarily strategic weapons for massive retaliation against civilians, rather than tactical weapons for use against armed forces.

How can professing disciples of Christ continue by their silence to approve production of such weapons? The fact that countries which many Christians designate as Godless may be producing germ weapons should have little bearing on the way to which disciples of Christ are called.

By abolition of bacterial weapons, increase in research on immunology and epidemiology, and conversion of Fort Detrick to a World Health Center, the United States could increase the security of its citizens from disease and sickness and bless the people of the world.—LAWRENCE SCOTT, Frederick, Md.

### Wants Whole Bible

Editor, *The Christian*:

The article "Becoming a Christian Witness" (*The Christian*, Jan. 8, 1961) deserves comment. Reading the article certainly brings to mind many of my personal shortcomings. . . .

Although I have not always been a member of the Disciples of Christ, for the past ten years this has been my experience and during the entire ten years I have repeatedly objected to our minister since he preaches the Bible, but not all of the Bible. This same tendency I find in the article about which I am writing. . . .

How do we rationalize or ignore or dilute some of the concepts as set forth in God's Word as follows: Matthew 9:13; Matthew 24:46; John 3:17-18; John 3:36; Romans 2:1-12; Romans 5; Romans 6:20-23; Hebrews 10:19-31. . . .

Please keep in mind that I am not objecting to the article as it is presented, but that it does not go far enough.—E. K. SCHAFER, Valparaiso, Ind.



# RHYME AND REASON

by Kelly O'Neal

When I feel my temper slipping, purple wrath my senses gripping

Then I need to put my foot upon the brake.  
For I know I'm courting sorrow. All I say I'll rue tomorrow.  
I'll not gain a thing, but many foes I'll make.

When I try affairs to settle, talking loud and showing mettle,  
I can never see the justice of the thing.  
All I do is cloud the matter, throw up dust, confusion scatter,  
Every word I say is sure to leave a sting.

I can never think quite clearly. I miss all the facts, or nearly,  
When my nasty disposition's in control.  
So I try my cork to cover, keep my bilge from boiling over.  
Then I'll save myself from falling in the hole.

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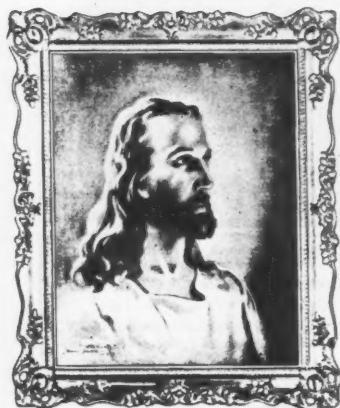
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